# FACILITATING HUMAN RIGHTS VALUES ACROSS OUTCOMES-BASED EDUCATION AND WALDORF EDUCATION CURRICULA

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# DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

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# ABSTRACT

The facilitation of human rights values might be considered a means to rethink and redefine values education in South Africa. This study aimed at determining how human rights values were addressed in the context of independent Waldorf Education and government initiated outcomes-based education in South Africa, and how educators facilitated these values in various circumstances. In exploring the philosophies, theories and practices of these education models against the background of paradigmatic and post-paradigmatic philosophies in support of the socially constructive curriculum theory, important notions were highlighted that have preceded, and might follow, the facilitation of human rights values. The epistemologies, ontologies and methodologies of the emancipatory paradigm and post-paradigmatic framework appeared to provide appropriate philosophical departure points regarding the facilitation of human rights values.

This study anticipated the theoretical clarification of the concept *human rights values* and included a discussion on the importance of these values in various school contexts. Values identified from the *Manifesto on Values, Education and Democracy* (2001), that were also present in the *Curriculum: Waldorf Schools in South Africa* (1995), were discussed as possible human rights values. Empirical research was conducted to explore how human rights values were attended to in *good practice* scenarios in order to provide insight into the questions posed regarding the facilitation of human rights values.

Through systematic ethnographic observations and semi-structured interviews it appeared that in both school contexts human rights values were more frequently addressed in incidental situations than in formal curriculum contents. This is interesting seeing that the outcomes-based education model has a number of documents to guide the facilitation of human rights values within formal curriculum contents, whereas the Waldorf approach has no such supportive documents. One might question the value and influence of numerous documents if basic knowledge that is required for the meaningful interpretation of such documents is not communicated from the outset. Moreover, it became evident that since Waldorf educators are adequately trained in Anthroposophy, the philosophy to which Waldorf schools adhere, they deal with curriculum matters such as socially constructing a curriculum more effectively. The training of outcomes-based education educators can be questioned regarding the philosophy, theory and methodology of outcomes-based education in view of the hasty implementation of this new model for government schools. As a result of this hurried process, educators of outcomes-based education are experiencing numerous

uncertainties when they have to manage curriculum matters such as socially constructing a curriculum.

Recommendations and related examples were provided after the completion of the study. This included, among others, the notions of dialogically facilitating human rights values to promote learners' understanding of their rights, and the rights of others; to transform incidental facilitation of human rights values into worthwhile teaching-learning experiences; to use human resources – including learners – to convey human rights values; and to focus educators' training (both in-service and pre-service) toward the inclusion of human rights values and promoting an understanding of socially constructing a curriculum.

The study was concluded with the remark that human rights values might be an appropriate means to redefine values education, provided that the facilitation of human rights values are based on suitable theoretical and philosophical premises; and that those held responsible to facilitate such values are assisted in this task.

# ABSTRAK

Die fasilitering van menseregte-waardes kan beskou word as 'n wyse om waarde-opvoeding in Suid-Afrika opnuut te deurdink en te herdefinieer. Hierdie studie het ten doel gehad om vas te stel hoe menseregte-waardes in onafhanklike Waldorf Onderwys en staatsgeïnisieerde uitkomsgebaseerde onderwyskontekste in Suid-Afrika aangespreek word, en ook hoe dit in die praktyk gefasiliteer word. Die verkenning van teorieë, filosofieë en praktyke aangaande die twee opvoedingsmodelle teen die agtergrond van paradigmatiese en post-paradigmatiese filosofieë, ter ondersteuning van die sosiaal-konstruktiewe kurrikulumteorie, het kardinale aspekte wat die fasilitering van menseregte-waardes voorafgegaan het, en moontlik tot gevolg kan hê, uitgelig. Dit kom voor asof die epistemologieë, ontologieë en metodologieë onderliggend aan die emansipatoriese paradigma en die post-paradigmatiese raamwerk 'n genoegsame filosofiese aanvangspunt bied met betrekking tot die fasilitering van menseregte-waardes.

In die studie is die konsep *menseregte-waardes* konseptueel-teoreties verklaar. Dit het ook 'n bespreking oor die belangrikheid van hierdie waardes in verskeie skoolkontekste ingesluit. Waardes geïdentifiseer uit die Onderwysmanifes oor Waardes en Demokrasie in die Onderwys (*Manifesto on Values, Education and Democracy*, 2001) wat ook sigbaar was in die Waldorf-kurrikulumdokument (*Curriculum: Waldorf Schools in South Africa*, 1995), is bespreek as moontlike menseregte-waardes. Empiriese navorsing is onderneem om die wyse waarop menseregte-waardes in *goeie praktyk*-scenarios aangespreek word te verken ten einde nuwe insig te verkry rakende die fasilitering van menseregte-waardes.

Deur die sistematies-etnografiese waarnemings en semi-gestruktureerde onderhoude het dit voorgekom dat menseregte-waardes in beide skoolkontekste meestal in toevallige situasies aangespreek word, eerder as deel van formele kurrikuluminhoude. Dit is interessant, gegewe die feit dat die uitkomsgebaseerde opvoedingsmodel heelwat dokumente beskikbaar gestel het om die fasilitering van menseregte-waardes te rig, terwyl die Waldorf-benadering geen ondersteunende dokumentasie in dié verband bied nie. Mens kan tereg vra wat die waarde en invloed van sulke dokumente is as basiese kennis, wat nodig is om hierdie dokumente betekenisvol te interpreteer, nie eerste oorgedra word nie. Dit het ook gelyk asof Waldorf-onderwysers beter met kurrikulumverwante sake, soos die sosiale konstruering van 'n kurrikulum, omgaan weens hul goeie opleiding betreffende Antroposofie, die filosofie wat Waldorf-onderwys onderlê. Opvoeders in uitkomsgebaseerde onderwys se opleiding in die teorie, filosofie en metodologie van die onderwysmodel, wat beïnvloed is deur die haastige implementering van die nuwe model in staatskole, kan bevraagteken word. Laasgenoemde

aspek blyk onsekerhede te veroorsaak wanneer hierdie onderwysers kurrikulumverwante sake, soos die sosiale konstruering van 'n kurrikulum, moet hanteer.

Ná afloop van die studie is sekere aanbevelings en verwante voorbeelde gegee. Dit het onder meer die volgende ingesluit: dat dialoog na 'n wenslike fasiliteringstrategie lyk in die bevordering van leerders se begrip van hul regte, asook dié van andere; dat situasies waartydens menseregte-waardes toevallig aangespreek word omskep kan word in waardevolle onderrig-leerervaringe; dat menslike hulpbronne – insluitende leerders – gebruik kan word om menseregte-waardes oor te dra; en dat onderwysersopleiding (beide indiens en voordiens) op die insluiting van menseregte-waardes en die bevordering van begrip vir die sosiale konstruering van 'n kurrikulum moet fokus.

Die studie is afgesluit met die opmerking dat menseregte-waardes tot die herdefiniëring van waarde-opvoeding mag bydra, gegewe dat dit op gepaste teoretiese en filosofiese begrondinge gebaseer is, en dat diegene wat verantwoordelik gehou word vir die fasilitering van sulke waardes, die nodige ondersteuning in dié verband sal kry.

*Dedicated to my beloved parents*
*and brother*

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# CHAPTER 1

## ORIENTATION



# CHAPTER 2

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# CHAPTER 1

# ORIENTATION

## 1.1. INTRODUCTION

This chapter provides an overview and basic orientation with regard to a study done in 2005. The following aspects of the study will be addressed in this chapter:

- the background to the study;
- the demarcation of the problem addressed;
- the overall aim of the study;
- the research question that directed the research design and processes;
- the research design, methods and processes; and
- an outline of the chapters to follow.

## 1.2. BACKGROUND TO THE STUDY

Before the 1994 election South Africa's educational system was characterised by a Christian Nationalist ideology that upheld ethnical and cultural discrimination, and white supremacy. The minority group of white learners[1] received a better education due to greater financial and government aid. The majority group, from various cultural and ethical orientations, were in many instances deliberately undereducated. This resulted in the majority of South Africans being either poorly educated or totally uneducated (Asmal & Wilmot, 2002: 174-175). Education for democracy, citizenship and human rights was not addressed in general education at all. On the contrary, South Africa did not even take part in international developments and treaties, such as the Universal Declaration of Human Rights initiated in 1948.

As a result, the issue of human rights as a concern for social justice only became part of the political dispensation after the first democratic elections in 1994. The democratic government of South Africa was then required to record a Bill of Rights (1996) based on the Universal Declaration of Human Rights (1948) of the United Nations. All departments of the South African government were required to implement this first South African Bill of Rights

[1] The term *learner(s)* will for the rest of this dissertation be used to denote student(s), child(ren), pupil(s) and young person(s) to ensure uniformity and to eliminate confusion.

(1996). For this reason, the National Department of Education (DoE) was obliged to educate all South African youth equally in human rights values. For the purposes of this study, the term *human rights values* will include values derived from principles underlying basic human rights. Examples of such human rights values are equity, equality, non-racism, non-sexism, an open society, human dignity, democracy, reconciliation, social justice, accountability, responsibility, respect and the rule of law (Manifesto on Values, Education and Democracy, 2001).

It can be argued that the concern over human rights as a social justice issue became the concern of education. A contemporary understanding of education and all its related processes together with the role of its role-players should therefore make provision for societal concerns. The Universal Declaration of Human Rights (1948) emphasises the importance and role of education in this regard in the following passage:

> *The General Assembly,*
> *Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures ... to secure their universal and effective recognition and observance. (http://www.unhchr.ch/udhr/lang/eng.htm)*

Hornberg (2002:188) postulates that a modern concept of general education must take into account developments in the broader society and incorporate them in relevant learning areas. Hornberg (2002:190) further states that human rights education – and one can add education of human rights values – should form an integral part of general education. She argues that such an approach can help students to exceed national, social, cultural and economic boundaries. Secondly, she states that it overlaps with approaches such as intercultural education, education for sustainability and so forth and that it can contribute to students' ways of coping in society.

It is interesting to note that two curriculum documents[2] used in South Africa, namely the Revised National Curriculum Statement[3] (RNCS, 2002), based on the philosophy of

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[2] When reference is made to the RNCS (2002) and the Waldorf Curriculum (1995) documents in this thesis it refers to the overview documents only.

[3] The RNCS (2002) is based on the education model, outcomes-based education, adopted by the South African DoE in 1997.

outcomes-based[4] education; and the Curriculum: Waldorf Schools in South Africa[5] (Waldorf Curriculum, 1995), which is grounded in Rudolf Steiner's philosophy; both support Hornberg's assumption regarding the concept of general education. The RNCS (2002:1), which is the curriculum model implemented by the government of South Africa, states in its policy overview that

> *...our education system and its curriculum express our idea of ourselves as a society and our vision as to how we see the new form of society being realised through our children and learners.*

It is, therefore, noticeable that the documented curriculum would involve developments in broader society and would aim at equipping learners to cope with society in general. The question is whether the documented curriculum has been applied in practice. The independent Waldorf Curriculum (1995) also addresses Hornberg's concerns. It states that

> *[t]his [approach] entails a complete transformation of the styles of teaching and the curriculum demands to suit the real needs of our children and our society (1995:1).*

The notion of education for society by means of equipping learners with the necessary expertise in order to deal with societal demands arises once again. Another aspect to consider is that both of these education models stress the importance of a healthy learning environment and classroom culture that is adequate to foster learners who are able to cope in society (RNCS, 2002 & Waldorf Curriculum, 1995).

A healthy learning environment and classroom culture gives rise to a school and classroom environment that provides a safe microcosm[6] in which learners can learn about society and the accompanying challenges. This implies that the school and classroom should be seen as a small society in which different actions can be role-played in order to prepare learners for the broader society. Thus, if one would like learners to respect human rights and to apply

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[4] Outcomes-based education (OBE) is designed to produce specific, lasting results in students by the time they leave school. The model is outcome-driven and is aimed at developing critical thinking and independent learning.

[5] The Waldorf Education model is an accredited holistically oriented, experienced-based education model also used in South Africa. Waldorf schools are independent schools. The Waldorf philosophy is based on the spiritual-scientific research of the Austrian scientist and philosopher Rudolf Steiner (Barnes, 1991:52). Waldorf Education or Waldorf schools are sometimes referred to as Steiner Education or Steiner schools. Within the scope of this thesis, there will be references to Waldorf Education and Waldorf schools, since these are the terms generally used in South Africa.

[6] The word *microcosm*, according to an internet dictionary of English and Greek (AEEIK'O-LEXICON. n.d. http://www.kypros.org/cgi-bin/lexicon), derives its meaning from the Greek words *mikros* and *kosmos*. *Mikros* can be translated *as little, small or minor*; while *kosmos* can be translated *as people, universe or world*.

human rights values in the broader society, one would need to cultivate such an attitude within the school and classroom setting.

In order to understand the implications of educating the youth of South Africa in human rights values, a study was undertaken in which the facilitation strategies of educators in government schools and independent Waldorf Schools were observed. In the remainder of this chapter the following will be elaborated upon:

- the raison d'être why this particular problem was addressed, namely the notion of facilitating human rights values within the given contexts, i.e. the OBE model and the Waldorf Education model;
- the main aims underlying the study as well as the ensuing research question; and
- a discussion of the specific research design and methodology that was utilised in this study.

It appears as if each of these education models acknowledges its role in endorsing respect for human rights and freedom emphasised in the Universal Declaration of Human Rights (1948). The RNCS (2002) presented by the DoE in South Africa, mentions human rights, together with social justice, a healthy environment and inclusivity, as one of the principles underpinning the curriculum. The Waldorf Curriculum (1995) and the UNESCO report: Education for freedom and social responsibility: the Rudolf Steiner schools (Waldorf pedagogy) (1994), also highlight the importance of an education model built on democratic ideals such as respect for human rights and freedom. It is also due to the above-mentioned consideration that these two models were chosen for the particular study.

Numerous documents and policies that were revealed by the DoE after the 1997 implementation of the new curriculum emphasised the importance of facilitating human rights and human rights values across the curriculum. All these documents and policies seem to be based on the South African Constitution (1996). Asmal and Wilmot (2002:175) contend that section 29 of the South African Constitution (1996) should be regarded as the cornerstone of all education documents and policies, since it establishes the fundamental right to an education. However, Asmal and Wilmot (*ibid.*) verify that the gap between constitutional mandate and social reality is still wide. The introduction of these documents and policies can be cited as a means to reduce this gap to some extent. Listed below are a few of the documents and policies referred to above:

- the National Conference Report: SAAMTREK: Values, Education and Democracy in the 21st Century (February 2001) which focused amongst other things on *human rights* versus *law and order*;
- the Manifesto on Values, Education and Democracy (August 2001) presented by the Ministry of Education, which provides educational strategies based on research done on infusing the classroom with a culture of human rights;
- the School-based Research Report on Values, Education and Democracy (April 2002), which especially highlights certain problem areas regarding the culture of human rights within the curriculum;
- the Framework on Values and Human Rights in the Curriculum (1st draft, January 2003), which describes the values that should inform teaching, learning and management practices, together with strategies to realise these values;
- the Guidelines for the Implementation of the ACE on Integrating Values and Human Rights in the Curriculum (February 2003) which serves as a discussion document to assist tertiary institutions and Non-Governmental Organisations (NGOs) in providing an Advanced Certificate in Education (ACE) on integrating values and human rights in the curriculum.

These documents and policies might be seen as an attempt to position human rights and human rights values; and to promote efficiency within a democratic educational arena. These documents and policies therefore also serve as resources that educators[7] can use to improve on their competencies and to assist in clarifying complex issues in their daily practice.

Another document that was published after South Africa's first democratic election was the Waldorf Curriculum (1995). This document was drawn up for the following purposes:

- to serve as a form of input in debates and working groups engaged in forming a new national core curriculum;
- to call for governmental approval of the Waldorf approach to teaching;
- to call on education departments to register, subsidise and integrate all Waldorf Schools; and
- to assist in educator training and INSET programmes in developing creative, empowered and effective educators to serve all South African schools.
  (Waldorf Curriculum, 1995:2)

[7] To assure consistency in this thesis the term *educator(s)* will be used to refer to teacher(s) and facilitator(s).

The Waldorf curriculum outline also addresses the democratic basis on which Waldorf Education is constructed (Waldorf Curriculum, 1995:15-18). This outline, and the way in which democratic Waldorf Education is constructed, is not fixed to time and space, but is descriptive in nature to become accustomed to the culture of the community in which it is used (Waldorf Curriculum, 1995:9). However, not always directly dealt with, the notion of world citizenship education (Waldorf Curriculum, 1995:9, 11) and human rights values education (Waldorf Curriculum, 1995:4, 15) is present in the framework of this document.

Against the background of this brief introductory discussion, a more extensive outline of the problem to be dealt with in this study will be provided next.

## 1.3. DEMARCATION OF THE PROBLEM

After the Second World War (1939-1944) societal and cultural changes worldwide seemed to have created an assumption that society was experiencing a general moral decline. This assumption was mainly based on the inhumane practices that had taken place in societies globally prior to that time, and some practices that were still occurring. This led to governments globally becoming more perceptive to the need for unbiased and multicultural types of education (Asmal & Wilmot, 2002:174). The Universal Declaration of Human Rights (1948) was introduced as a means to cope with moral decline as a social dilemma.

The assumption of social turmoil is thus not something new to societies. Rudolf Steiner (in Childs, 1991:1), architect of the Waldorf School model, stated his concerns in this regard during the early 1900s:

> *It is essential that we develop an art of education which will lead us out of the social chaos into which we have fallen...What occupies people's minds today...are the social problems...*

In order to grasp what Steiner had in mind here, it is necessary to probe more deeply into the intention and meaning thereof. The method he suggests is purely learner-centred and discourages governmental and socio-economic forces from influencing it (Childs, 1991:98, 205). The *art of education* contributes to the forming of autonomous individuals who will, in Steiner's words, *lead us out of the social chaos into which we have fallen*. The point to be emphasised here is that the idea of social chaos and moral regeneration was already the order of the day in Steiner's time. It subsequently became, in some sense, the concern of education.

It appears that values education in schools was introduced as a means of stabilising social chaos and producing moral regeneration. Bottery (2000:3) confirms the latter when he declares that

> *...there is...a feeling of an increased pace of change in the world, and of urgency, through some form of values education curriculum, to deal with the problems thrown up...*

The main objectives of values education as a means to deal with societal problems have changed considerably over the years, providing values education with unique characteristics. Bottery (2000:4) explores this ever changing phenomenon and states that initially, values education was driven by authoritarianism, which was characterised by notions of *the melding of a nation* and *the creation of individuals with the right character*. Moreover, Bottery (2000:5) maintains that

> *...values education had very largely consisted of a set of objectivist values defined by a religious, educational or political authority, and values education had largely consisted of teaching the difference between them.*

This authoritarian approach to values education was followed by a more liberal one in the 1960s. The liberal move towards values education considered a personal approach to values and the notion that there might be a plurality of approaches (Bottery, 2000:5). Bottery (2000:6) notes that ever since the 1970s, when widespread economic problems arose, values education became more concerned with economic and social issues. It could be argued that in the 21st century, values education, and particularly the selection of certain values rather than others, is more concerned with global influences due to the increasing development of a globalised society. Human rights values can to some extent be viewed as the universification of values to accommodate diverse groups, while at the same time sustaining certain communal values to assure that societal turmoil does not prevail (2.3.2).

However, globally it appears that education authorities still struggle to identify strategies to facilitate human rights values in order to deal with the problems discussed thus far. Another question to be asked in this regard is: *Should values, such as human rights values, be facilitated across the curriculum or should experts in the field of values be appointed to facilitate these values?* The former may result in some not spending any time on facilitating human rights values in their area of interest at all and this might cause learners to think of

values as something removed from their daily lives. Taylor (2000:175) argues from her research done in values education, that

> *[i]n practice, on the one hand, if values education is left to the cross-curricular themes, it may not be owned as the province of any teacher with expertise and may become so diluted as to be unrecognisable; on the other hand, if it becomes a separate area, delivered by specialists, then many teachers may consider themselves absolved.*

The discussion on what exactly the educator's responsibility must be toward human rights values education leads to another problem to be dealt with in this study. The dilemma the DoE has to deal with is that although quite a few attempts (especially through the implementation of policies and documents as mentioned earlier) have been made to entrench human rights values in the curriculum, the educators do not seem to have bought into this mind-set. This statement can be demonstrated through the research done and reported in the School-based Research Report on Values, Education and Democracy (April 2002: 25-26). From the report on this project it seems that educators are mainly sceptical about human rights values in the South African Constitution (1996) and Bill of Rights (1996). Almost half of the educators who responded to a questionnaire questioned whether or not human rights values in the South African Constitution (1996) and Bill of Rights (1996) were practical in the context of the school[8].

Bearing in mind what has been said thus far, the study will attempt to determine how human rights values are addressed in the RNCS (2002) and Waldorf Curriculum (1995) respectively. In order to do this it is necessary to analyse the different curricular documents and to observe the underlying suggested and practised facilitation strategies in classroom practices. Grade/class 5[9] has been chosen for observational purposes due to the fact that learners mainly stay with one educator the whole day and do not change classes regularly. Furthermore, the study should also provide an indication as to whether or not the practice in RNCS and Waldorf contexts can be linked to its intended conceptual theories and/or philosophies underlying these different curricula based on unique educational models. Grundy (1987:7) confirms the latter by declaring the following:

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[8] The results of this study are only applicable to government schools who follow the RNCS and not for Waldorf schools who follow another curriculum.

[9] Grade 5 learners refer to 11-year-olds in the OBE school context, and class 5 learners refer to 11-year-olds in the Waldorf school context.

> *If we are to understand the meaning of the curriculum practices engaged in by people in a society, we need to know about the social context of the school. …we also need to understand the fundamental premises upon which it is constructed.*

The above-mentioned statement emphasises the fact that using abstract documentation alone, for instance a curriculum document, will not reveal what is happening in practice, since the social context of a school determines how it functions. Put differently: different schools will implement the same curriculum in a variety of ways depending on the social variables in the society. Both the Waldorf Curriculum (1995) and the RNCS (2002) support Grundy by stating the following:

- *The curriculum is and will be differently interpreted and enacted in diverse contexts* (RNCS, 2002:1).

- *A special feature of Waldorf education is its ability to adapt to the indigenous culture of the community in which it is used* (Waldorf Curriculum, 1995:9).

These quotes both recognise the fact that particular variables will cause curricula to be understood differently in various contexts. These variables may include things such as the general involvement of parents in the learning process; the socio-economic status of learners in the school; the physical well-being of the school; and the knowledge and competencies of educators. Grundy (1987) contends that the premises upon which a curriculum should be constructed refer to the philosophical and ideological foundations on which a curriculum is based. These ideas will be developed in Chapter 2 in detail, together with the notion of a socially constructed curriculum based on modernist and post-modernist philosophies (see 2.2).

## 1.4. AIM OF THE STUDY

In the background and demarcation of the study a few burning issues concerning this study were mentioned. To narrow these issues down, the main objectives of the research to be reported on are provided:

- to give a detailed description and literature review on contemporary curriculum theories which may highlight the way in which the RNCS (2002) and Waldorf Curriculum (1995) documents are constructed;

- to provide a description of and literature review on the philosophies and/or theories underpinning the RNCS (2002) and Waldorf Curriculum (1995), i.e. OBE and Rudolf Steiner's philosophy;
- to clarify the concept *human rights values* and identify possible human rights values to be applied in this study;
- to identify the ways in which human rights values are dealt with in OBE and Waldorf Education models, and to determine the differences and/or similarities in the way human rights values are accommodated in the two educational models;
- to observe the way in which educators facilitate human rights values within the two models; and
- to establish whether the different facilitation strategies practised in the selected classrooms are linked to the underlying theories and/or philosophies of the educational models in the two contexts.

## 1.5. RESEARCH QUESTION

The research question is biarticulated in order to make provision for the very important difference in what is intended by the content of specific curriculum document and what actually happens in classroom practice. The first part of the question deals with the way the facilitation of human rights values in RNCS (2002) and Waldorf Curriculum (1995) documents are anticipated. The second part deals with what happens in the classroom practice when an individual (the educator) has to decode the curriculum document, with due observance of his/her individual beliefs and existing value structures, in order to facilitate human rights values.

The research question in this study is therefore: *In what ways are human rights values addressed in the RNCS and the Waldorf curriculum, and how do educators facilitate these values in classroom practice?*

## 1.6. RESEARCH DESIGN, METHODS AND PROCESSES

In the following section the nature of the research question in relation to the range of approaches to be used to gather the necessary data and to elucidate questions raised, will be discussed as a basis for interpretation purposes. This will also be elaborated upon in Chapter 3 of this thesis.

### 1.6.1 Research design

The research design delineates the plan to be used to best answer proposed research endeavours. According to LeCompte and Preissle (1993:30) this process involves the following:

> *...deciding what the research purpose and questions will be, what information most appropriately will answer specific research questions, and which strategies are most effective for obtaining it.*

In this study the research design was empirical, qualitative and ethnographic in nature, with elements of self-reflection and reflexivity. According to LeCompte and Preissle (1993:30) qualitative and ethnographic research designs have the potential to facilitate a sinuous and developmental process of enquiry. Mouton (2001:148) describes ethnographic research as a means to empirical studies as

> *...studies that are usually qualitative in nature, which aim to promote an in-depth description of a group of people or community. Such descriptions are imbedded in the life-worlds of the actors being studied and produce insider-perspectives of the actors and their practices.*

Qualitative, ethnographic research was done, since it can be seen as an attempt to become familiar with experiences as nearly as possible as to how participants feel it or live it. It is a holistic approach, since it endeavours to study the subject of inquiry (or the participant) within its natural context or setting. In an attempt to determine the ways in which human rights values were facilitated in both the OBE model and the Waldorf Education model, the researcher had to observe practices within these two natural environments. A qualitative, ethnographic framework seemed to be the most appropriate way in which such a study could be conducted.

One should bear in mind that when engaging with qualitative research the element of the *self* of the researcher comes to the fore. Denscombe (2003:268-269) conceives this aspect in two ways. Firstly, he states that researchers could be on their guard to distance their identity, values and beliefs for the duration of their research. Secondly, researchers could accept and confess the role their identity, values and beliefs play in the production and analysis of their data. For the duration of this study the second notion was applicable. It is for that reason that the self-reflection and reflexivity of the researcher's experiences of the

research process was included in the final chapter. Another reason for selecting the second notion is that when one engages with a method such as systematic ethnographic observation, subjectivity on the researcher's side is very prominent. Denscombe (2003:194) states that *facts recorded by one researcher are very likely to differ from those recorded by another*. For that reason the idea that the researcher should accept and confess the role of his/her identity, values and beliefs in the production and analysis of the data received more attention.

The research was ethnographic in nature. Ethnographic research can be described as the educing of cultural knowledge with the use of a meticulous analysis of patterns of social relations. This analysis is not only descriptive in nature, but also holistic. Hammersley and Atkinson (1986:2) regard ethnography as

> *...simply one social research method, albeit a somewhat unusual one, drawing as it does on a wide range of sources of information. The ethnographer participates, overtly or covertly, in people's daily lives for an extended period of time, watching what happens, listening to what is said, asking questions, in fact collecting whatever data are available to throw light on the issues with which he or she is concerned.*

To grasp fully the degree to which human rights values are facilitated, one needs to experience the process of facilitation in a school setting. This includes, amongst others, a process of reporting what happens regarding facilitation of human rights values, and enquiring into the strategies used in the classroom.

### 1.6.2 Methods and processes

The methodology of this study was required to complement the proposed research design. The qualitative, ethnographic framework of the study required a natural environment in which human rights values as social phenomena could be studied due to the specific nature thereof. The data collection methods did not occur linearly since it was a process in which data was constantly gathered, thoroughly analysed and clarified before any final analysis could be made. Put differently, the process of gathering data did not happen consecutively, but took on its form as the overall research process progresses.

#### 1.6.2.1. Data collection

In order to find answers to the proposed research question, a detailed literature study was undertaken. This included a review on the nature and origin of theories and/or philosophies underlying the RNCS (2002) and Waldorf Curriculum (1995) in relation to contemporary curriculum tendencies, theories and philosophies. This review was supplemented with literature involving current issues concerning the facilitation of human rights values across the curriculum. According to Mouton (2001:87), one's interest should not merely be in the literature as such, but in the body of accumulated scholarships underlying the literature. Primary data (Mouton, 2001:71-72) to be utilised was captured through systematic ethnographic observation, semi-structured interviews and a self-reflection and reflexivity journal.

Systematic ethnographic observation was conducted in two class environments (one in a government school that follows the RNCS and one in an independent Waldorf School) to gain first-hand experience of the phenomena in the two environments. Systematic ethnographic observation refers to what Babbie and Mouton (2001:279) call *direct observation of behaviour in a particular society*. According to Babbie (1979:206) observation is *especially appropriate to the study of those topics for which attitudes and behaviours can best be understood within their natural setting.* Babbie (*ibid.*) affirms that observation is a very suitable way to study social processes. Therefore, since facilitating human rights values can be seen as a behaviour or attitude practised and exercised within a particular social setting, it appears as if this method of data collection is suitable within the context. Systematic ethnographic observation also includes an element of systematisation of the observation procedure in order to focus the process. According to Denscombe (2003:195) this approach to observation directs the observer's attention to the questions to be answered. In a nutshell, systematic ethnographic observation refers to a process during which the observer observes the behaviour and attitudes in a particular environment, while acknowledging particular variables in that environment by means of a clearly focused procedure to ensure that the questions initially asked, be attended to.

All observed lessons will be reported in an observation schedule specially designed for the purpose of this study (Appendix E). This schedule will serve as a permanent record of events (Denscombe, 2003:195) that will direct the observer's attention to search for specific information.

Semi-structured interviews were conducted with educators throughout the period of systematic ethnographic observation in order to explore certain issues derived from the systematic ethnographic observation done and to gain more clarity on why educators handle human rights values in particular ways. According to Rubin and Rubin (1995:5) semi-structured interviews are used when the researcher wants more specific information. The topic under discussion was introduced to the respondent, after which specific questions were directed. If, however, the respondent guides the researcher to ask a question not explicitly stated, it can be seen as another contribution to the forming of the particular body of knowledge. Rubin and Rubin (1995:5) state that these less structured parts of the interview help the researcher to grasp certain bits of background that contribute to a better understanding of the thoughts and practices of the respondent.

The semi-structured interviews also served as a method of triangulating data derived from the systematic ethnographic observation for validating purposes. The interviews were tape-recorded and transcribed. Further triangulation of the data took place when another educator, not part of the research itself but who also taught at the same school, was appointed and could thus validate and confirm the raw data and recommend new insights to the researcher. This educator was collaboratively appointed by the researcher and the respondent selected to participate in the study.

#### 1.6.2.2. Analysis

The analysis of the observations and interviews was of utmost importance in order to present effective new knowledge constructs regarding the initial research question. Although this will be discussed in detail in Chapter 4, a brief overview will be given under this heading.

In this study it was necessary to find a suitable approach in which the facilitation of human rights values in different school settings could be studied. This was done by means of analysing different discourses that occurred within these settings. Steward and O'Neill (2003:100) suggest that one should consider discourse analysis in such a case, given that it

> *...attempts to show how institutions, practices and individuals operate through discourses, with talk and texts operating as social practices. Discourses are socially constructed and recognised ways of doing and being in the world, which integrate and regulate ways of acting, thinking, feeling, using language, and believing.*

Babbie and Mouton (2001:495) also maintain the importance of this approach. However, they are not only concerned with the socially constructed nature of discourses in itself, but also mention that it is one way in which a researcher can *reconstruct the meaning of things*. Moreover, this approach is context specific (Terre'Blanche & Durrheim in Babbie & Mouton, 2001:495).

With the basic principles of discourse analysis in mind, a brief overview of the specific methods of analysis will now be given. As described in 1.6.2.1., data was gathered mainly through interviews and observation. The transcribed interviews and observation notes were analysed using the approach of Rubin and Rubin (1995). Although they only mention interviews in this approach, it can also be applied to the observational data. This specific approach was selected since it is an exceptionally comprehensive way to analyse data gathered through interviews and observations. It also manages to reinforce the suggestion that data analysis does not take place linearly, but that it is an intertwined process. These authors describe the approach as follows:

> *Data analysis begins while the interviewing is still under way. After completing each interview and then again after finishing a larger group of interviews, you examine the data you have heard, pull out the concepts and themes that describe the world of the interviewees, and decide which areas should be examined in more detail. This preliminary analysis tells you how to redesign your questions to focus in on central themes as you continue interviewing. After the interviewing is complete, you begin a more detailed and fine-grained analysis of what your conversational partners told you. In this formal analysis, you discover additional themes and concepts and build toward an overall explanation* (Rubin & Rubin 1995:226-227).

Rubin and Rubin (1995) suggest that all the material should be categorised into themes and concepts and then linked to the underlying theory. This process is also referred to as *domain analysis*, in *which ideas or concepts go together to form a cluster of related terms and processes* (Rubin & Rubin, 1995:247). LeCompte and Preissle (1993:242) also refer to the process of domain analysis, and describe it as comparing, contrasting, aggregating and ordering of collected data. Only after the process of domain analysis has taken place can the data be meaningfully interpreted by the researcher, linked to existing theory and knowledge constructs, and efficiently be communicated to those interested.

## 1.7. CONCLUSION

The purpose of this chapter was to give an overview of the research that was undertaken. It seems that there is a general need for redefining values education in South Africa. Human rights values, as a means to assure social justice in South Africa, have become part of a rigorous discourse in an attempt to address the need for values education in a multireligious, multicultural environment. Although both the Waldorf Curriculum (1995) and RNCS (2002) suggest that these values be fostered in classrooms, it is not clear whether it actually happens in classroom practice.

The research question is especially biarticulated to provide for the difference in what is intended by a curriculum document and what actually happens in classroom practice. This difference was to be explored in Waldorf Education and outcomes-based education contexts.

In order to study the above-mentioned, the following research design was introduced: an empirical, qualitative and ethnographic study, with elements of self-reflection and reflexivity. The specific methods used were systematic ethnographic observation in which the researcher is mainly passive, followed by semi-structured interviews. The interviews also served as a means to triangulate data gathered by means of observation.

The following is an outline of the remaining chapters of this thesis:

In **Chapter 2** different socially constructed curriculum theories, i.e. paradigmatic and post-paradigmatic approaches will be discussed. The OBE curriculum theory and Waldorf Education curriculum theory will be considered and analysed according to socially constructed curriculum theories. The concept *human rights values* will be defined and specific human rights values will be identified and explored within these two educational models presented.

**Chapter 3** will offer a detailed description of the research design, specific methodologies used, the research process that took place, the sampling strategies used, methods used to assure triangulation, and ethical considerations regarding the research processes.

**Chapter 4** presents the results gathered through the ethnographic observation and interviews with the educators, the analysis of the captured data and a comprehensive discussion on the main trends and patterns in the data.

In **Chapter 5** a summary of the results will be given. The implications and recommendations that developed out the study will be provided. The shortcomings of the study and issues for further research will be addressed. This will also be accompanied by a presentation of the researcher's self-reflection and reflexivity with regard to the research process.

# CHAPTER 2

# PHILOSOPHY UNDERPINNING CURRICULUM THEORIES RELEVANT TO OBE AND WALDORF EDUCATION FOR FACILITATING HUMAN RIGHTS VALUES

## 2.1. INTRODUCTION

In the previous chapter the need to redefine values education was discussed. It was proposed that a study be conducted to investigate how human rights values, as a means to address the need for values education, are facilitated in OBE and Waldorf Education settings. To explore these educational settings, it seems necessary to investigate curriculum theories in support of the development of the curricula underlying these two educational models. This chapter endeavours to provide a detailed account of the paradigmatic[1] and post-paradigmatic[2] approaches to curriculum theories as a philosophical framework for exploring OBE and Waldorf Education, and the way in which human rights values are facilitated in these two contexts. The following procedures will be followed in this chapter:

- A philosophical framework for curriculum theories will be provided and discussed (2.2). Particular emphasis will be placed on paradigmatic (2.2.1) and post-paradigmatic (2.2.2) approaches and how they influence the way in which curricula are socially constructed[3].
- A thorough examination of the OBE model introduced by the DoE in South African schools will be carried out (2.4). This examination will also include a description of the origin, nature, theoretical and philosophical underpinning of the OBE model.
- An in-depth study of Rudolf Steiner's Waldorf Education model within a South African context will be undertaken; entailing a discussion of the fundamental principles that characterise Waldorf Schools (2.5).

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[1] A paradigmatic approach to curriculum theory expresses an organised, methodical explanation and a common belief in human rationality aimed at the recovering of human condition to assure progress (cf. Grundy, 1987 on Habermas). Education in this context is a fundamental activity in achieving the goal of propagating rationality and knowledge. The latter can be viewed as modernist given that it corresponds with modernist ideals as maintained by Doll (1989 & 1993) and Frame (2003).

[2] A post-paradigmatic approach to curriculum theory, inquiry and development brings about a notion that the existence of systems (paradigms) such as suggested by a paradigmatic approach should be reconsidered. A post-paradigmatic approach would further maintain that the universal understanding of phenomena could not necessarily be arrived at through rationality itself, and should, in view of the latter, be seen as a post-modernist initiative. Doll (1993:280) and Frame (2003:30) both maintain that post-modernism raises important questions about modernist notions concerning curriculum theory, inquiry and development.

[3] The social construction of a curriculum refers to the process of constructing a curriculum while keeping the premises upon which it is constructed in mind, in addition to the social context in which it occurs (Grundy, 1987:7). Grundy (1987:19) states that the form and purposes of the construction are determined by concepts of persons and the worlds in which they live. Social construction of a curriculum is rooted in constructivism.

- These education models will be demarcated, defined and explored based on the philosophical framework for curriculum theories provided in Section 2.2.
- An investigation of curriculum documents and facilitation strategies will be done throughout this chapter to assess how human rights values are addressed in the various educational contexts.
- A clarification of the understanding of human rights values in general will be provided, in cohesion with formulating a raison d'être for choosing human rights values (2.3.2). Identified human rights values will be defined (2.3.3).
- The role of the educator in both educational contexts will also be considered to assist in determining what educators' roles might be in facilitating human rights values (2.4.1 and 2.5.1).
- The chapter will be concluded with a précis of main issues explored in this chapter (2.6).

## 2.2. A PHILOSOPHICAL FRAMEWORK FOR THE STUDY OF CURRICULUM PROCESSES

According to Michael Graham-Jolly (2003:3) *there is no single accepted definition of curriculum. Yet it is important to be clear what is meant by the term….* In the light of the latter, it seems necessary to clarify what is meant by the term *curriculum*. *Curriculum* is frequently considered akin to Plato's Forms, i.e. that people tend to consider curriculum as some *perfect idea*; yet in practice all curricula are merely a deficient representation of that *perfect idea* (Grundy, 1999:5). Conversely, Grundy (*ibid.*) states that curriculum *is not an abstract concept which has some existence outside and prior to human experiences. Rather, it is a way of organizing a set of human educational practices*.

With such an understanding of the concept *curriculum*, it also seems necessary to take a look at global tendencies with regard to contemporary curriculum processes[4] since globalisation[5] appears to have a vast influence on curriculum activities in South Africa. Such a discussion might explain the way in which the RNCS (2002), based on the OBE model, and the Waldorf Curriculum (1995), based on the educational model and philosophy of Rudolf Steiner, developed in South Africa.

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[4] Curriculum processes refer to curriculum theory, inquiry, development, dissemination and implementation, as well as all other curriculum-related issues and notions.

[5] Bloland (2005:127) maintains Castells ([1996] in Bloland, 2005) view of globalisation as that which *involves the flow of money, goods, people, information, knowledge, technology, and culture, as well as disease and terror, across a networked world.*

- *Contemporary issues in curriculum processes*

Extensive research shows that curriculum processes have gone through a steady decline for a relatively long period of time (cf. Schwab [1969] in Wraga & Hlebowitsh, 2003; Cornbleth, 1990; Terwel, 1999; Reid, 2001; Wraga & Hlebowitsh, 2003). Wraga and Hlebowitsh (2003:426) referred to this constant decline as *the stubborn disarray of the curriculum field*. One might argue that this decline in curriculum inquiry and development is the result of neglecting theoretical aspects due to an overemphasis of pragmatic considerations (Wraga & Hlebowitsh, 2003:426; cf. Terwel, 1999:195). It can also be argued that theoretical aspects are essential since they provide a platform for the development of understanding, and for addressing confusion in the field of curriculum. Theoretical aspects might also contribute to the transformation of practice to assist in the elimination of such disorders. Koetting and Combs (2002:137) support Darder's ([1991] in Koetting and Combs, 2002) claim that the *language of theory* constitutes an understanding of how individuals reflect and interpret their experiences, and how experiences shape their world. Theories might also contribute towards informing the conceptions of individuals (Koetting & Combs, 2002:139). If these individuals start to theorise from their lived experiences, theorising might lead to change (Koetting & Combs, 2002:140). In brief, curriculum processes seem to endure disorder. It has hitherto been argued that the consideration of theoretical aspects might assist people in understanding and addressing this anarchy in the field of curriculum.

With reference to the constructivist movement in curriculum studies, and its implications for theory and practice, Terwel (1999:195) expresses his concern regarding the moribund state of curriculum processes. The constructivist movement, according to Terwel (1999:195-196), does not only have a direct link to pragmatism, but also refers to the so-called *reconstruction* of curriculum theories and are *idem quod* with concepts such as the *progressive movement*, *reform pedagogy* and *socio-cultural theory*. The constructivist movement might, due to its relation to the socio-cultural theory, be linked to the socially constructed curriculum theory.

The social construction of a curriculum refers to the process of constructing a curriculum while keeping the premises upon which it is constructed in mind, in addition to the social context in which it occurs (Grundy, 1987:7). Grundy (1987:19) also states that the form and purposes of the construction is determined by concepts of persons and the worlds in which they live.

Like Terwel (1999), one can assume that because the practical realm in education was over-exaggerated as a result of pragmatist and constructivist agendas, the notion of change in practice arose, but that theoretical aspects were noticeably disregarded. This means that practice and theory did not develop in parallel, but analogously. Terwel (1999:195) accentuates his concern by stating:

> *Under the banner of constructivism, a world-wide change in the orientation to school learning has taken place. In the context of the constructivist movement an important question is how curriculum studies should view such concepts as* development *and* implementation. *If students and educators together construct or enact their own curricula, what are the consequences in terms of curriculum theory and practice?*

What is important for this discussion is not merely that the socially constructed curriculum theory might be one of the reasons for the anarchic state of curriculum theories, but that it is a contemporary issue to be dealt with in curriculum processes.

Terwel (1999:196) elaborates on Schwab's idea and states that no single theory can provide a sufficient basis for educational practice. Therefore, one can argue that curriculum processes, and consequently the construction of knowledge, reflected in the way Terwel describes Schwab's ideas, does not function within a modernist paradigmatic approach alone. On the contrary, curriculum processes relies on a post-modernist approach to the idea of paradigms, which defies the categorisation as implied by a paradigmatic approach (Frame, 2003). The following quote by Terwel (1999:197) will shed light upon this post-modern suggestion:

> *...educators need multiple perspectives, multiple research findings and, especially, practical experiences and extensive deliberations to change classes into* communities of inquiry.

At this stage it seems necessary to provide a picture of the notion of post-modernism as it will be understood in the rest of this thesis (cf. 2.2.2). Bloland (2005:122) argues that one cannot think of post-modernism as a theory per se, but rather as an *intellectual trend or condition*. Since we live in an environment intertwined by characteristics of pre-modernism[6],

[6] Bloland (2005:123) defines *premodernism* as a *...nostalgic, atavistic posture that relishes the past and that seeks a future of true believers who will no longer experience the alienation, isolation, and disenchantment that modernism has produced.*

modernism[7] and post-modernity[8] (Bloland, 2005:125), one cannot really categorise post-modernism as a theory at all. In fact, the mere thought of pigeonholing post-modernism as a theory suggests a modernist frame of reference in which knowledge systems are placed into paradigmatic boundaries (cf. 2.2.1). The following three points, based on Terwel's statement quoted above, highlights some of the implications of a post-modern suggestion regarding curriculum-related activities (cf. 2.2.2):

- The first point implies that elements from several theories, together with educators' own experiences, should form the basis for action. Thus, educators should incorporate practical knowledge with theoretical knowledge as a departure point for action. It places a fairly immense responsibility on educators in terms of being actively involved in the process of curriculum development and theorising. Grundy (1987:187) argues that responsibility and autonomy regarding involvement in curriculum processes will inspire not only the educator, but also the learners.

- The second point is also concerned with the *commisceo*[9] of theories in order to form a point of departure for action. The constructivist notion regarding joining theories and including participants from different sectors of the environment – socially constructing the curriculum - might lead to the apparent perplexity in which curriculum theorists find themselves at present (cf. Terwel, 1999).

- The former and latter points result in the third, namely that previously defined roles can become undefined due to the wide variety of inputs in the field (cf. Wraga & Hlebowitsh, 2003:427). As a result it might occur that curriculum theorists may not view it important to construct contemporary theories concerning curricula, but rather to engage in other forms of research, since those engaged with curricula on a daily basis (educators and learners), as well as other practitioners (politicians and corporate leaders), are now also involved and have the ability to construct their own curriculum epistemologies.

Drawing on Terwel's (1999) work, it appears as if the contemporary stance of curriculum processes could be based on a post-modernist approach. As mentioned, it causes that

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[7] *Modernism* according to Bloland (2005:122) refers to *...strongly held assumptions both in and out of academia regarding the core values of the Enlightenment....* These core values include *...the centrality of reason, the belief in progress, the virtues of individualism, and faith in the scientific method.*

[8] Interesting to note is that premodernism and post-modernism are always described in relation to modernism (Bloland, 2005:122).

[9] Melting pot or mixture

positions of role-players in education become undefined and intertwined, and that epistemologies underlying curriculum theory becomes miscellaneous and ungrounded. The impression that curriculum processes have become vague, intertwined, diverse and ungrounded is inherent to post-modern curriculum theories (Doll, 1989 & 1993).

One should however not view the idea of socially constructing curriculum and knowledge as solely post-modernist. When considering a theory such as Habermas's, described by Grundy (1987), the notion of the socially constructed knowledge becomes obvious, but in that instance it is defined within paradigmatic boundaries (i.e. the practical – and emancipatory – interest). Leaning towards the notion of paradigms as a modernist innovation, it leaves one with an understanding that the theory of socially constructed knowledge and curriculum operates both within a post-modernist and a modernist framework. The understanding of socially constructed knowledge and curriculum theory in general points to a paradox since it could be equally modernist and post-modernist in nature. Ironically, paradox is a characteristic of post-modernism (2.2.2; Doll, 1989 & 1993; Frame, 2003).

An image of contemporary curriculum issues has been provided to assist in conceptualising why different curricula function the way they do and why certain curriculum issues occur. It has been argued that the edifice of theory is important in addressing and understanding curriculum related issues. In the subsequent sections the notion of a socially constructed curriculum within a modernist, paradigmatic framework (2.2.1) and within a post-modernist, post-paradigmatic framework (2.2.2) will be described with reference to OBE (2.4) and Waldorf Education (2.5). An exploration of the paradigmatic approach to curriculum processes will be taken as point of departure. The terms *paradigm, paradigmatic approach* and *knowledge-constitutive interests* will be explained subsequently.

### 2.2.1. A paradigmatic approach to curriculum processes

Roux (1998:84) describes the term *paradigm* as *any set of rules or regulations or a model within which one functions*. She also posits that this *model or pattern provides a basis which determines how successfully one could operate within the given boundaries* (Roux, 1998:84). Cornbleth (1990:193-194) considers a paradigm to be

> *...a worldview or framework through which one* sees *and makes sense of the world or some part of it, that is, one's background assumptions about the world*

> *and how it works…. Paradigms can be considered as windows to the world that enables us to see what is* out there. *Just as windows have boundaries or frames that limit our view, so too do paradigms.*

Kuhn (1996:111), who is considered to be the architect of the concepts *paradigm* and *paradigm shift*, states that paradigms refer to the different worlds in which scientists function and work. What features prominently in the chapter, *Revolutions as Changes of World View* (Kuhn, 1996:111-135), is the concept of examining the same topic of research by means of different instruments. The result is that familiar places in the research areas become unfamiliar to the scientist or researcher. Kuhn (1996:111) states that the world of the scientist or researcher itself changes when paradigms change. If one relates this to the field of curriculum inquiry, one discovers that new insights might be reached by looking at the same field from different perspectives (paradigms or interests). This might cause the familiar to become unfamiliar. Cornbleth (1990:194) describes this phenomenon in the following way:

> *…within each paradigm, different assumptions are adopted about curriculum knowledge and knowledge about curriculum; different knowledge is sought, and that knowledge is differentially used.*

In this way new knowledge constructs can be created. Kuhn (1996:112) describes the change of knowledge constructs within the same field of study as follows:

> *…at times of revolution, when the normal-scientific tradition changes, the scientist's perception of his environment must be re-educated – in some familiar situations he must learn to see a new gestalt. After he has done so the world of his research will seem, here and there, incommensurable with the one he had inhabited before.*

Given what has been said regarding paradigms, a paradigm can be described as a model with set boundaries within which one functions (Roux, 1998), i.e., a framework that assists one in making sense of a given situation (Cornbleth, 1990). This framework allows for different perceptions and different knowledge constructs (Cornbleth, 1990) and helps one to consider the same topic of inquiry through different instruments (Kuhn, 1996). Habermas (in Grundy, 1987) provides one with different instruments, i.e. knowledge-constitutive interests, to examine the same topic, i.e. curriculum theory. Each of these knowledge-constitutive

interests has its own rules and boundaries and assists one in making sense of curriculum processes in a variety of ways.

Drawing on Grundy's work on curriculum processes, based on Habermas's knowledge-constitutive interests, one might find that each paradigm brings about new knowledge constructs vis-à-vis the same area of study. Frame (2003:19) argues that the development of new knowledge-constructs is due to the notion of paradigms being based on dissimilarities in assumptions regarding the ontology, epistemology and methodology thereof. These dissimilarities in paradigms will be explored in the following section with reference to different curriculum processes.

- *Knowledge-constitutive interests*

Grundy (1987) draws on Habermas's theory of *knowledge-constitutive interests* as a philosophical framework for understanding curriculum processes. Her application of his theory will be described as an example of a paradigmatic approach to the understanding of curriculum practices. The theory of *knowledge-constitutive interests* can be viewed as an effort to make meaning of the fundamental human interests which influence the way in which knowledge is constituted. These fundamental human interests, according to Grundy (1987:8), can be described as the foundations of human knowledge and action. With *interest* Habermas (in Grundy, 1987:8) refers to *...the pleasure that we connect with the existence of an object or an action*. Grundy (1987:8) explains this understanding of interest as that which fundamentally provides pleasure; and creations that enable species to reproduce. This view of pleasure, as the central idea of interests, is based on rationality. The idea of rationality could be cited as the highest and most unadulterated forms of pleasure that occurs within rationality (Grundy, 1987:9).

This theory further implies that what a social group distinguishes as knowledge relies on the way in which rationality within that group manifests itself. The idea of knowledge as something *outside* of human conduct is for that reason not endorsed in this context, but rather that knowledge is viewed as something people accumulate jointly – thus, knowledge is a social construct. To conclude what has been said thus far regarding knowledge construction, one can turn to Grundy's (1987:10) summary, namely that *knowledge-constitutive interests both shape what we consider to constitute knowledge and determine the categories by which we organize that knowledge.*

It is important to note that Habermas's theory on knowledge-constitutive interest provides possibilities to enable the interpretation of action. It also offers a foundation for understanding ways in which knowledge is constructed, rather than a plan for action to change from one paradigm to another (Grundy, 1987:21).

Given the basic cognitive interests, one can turn to the three ways by which knowledge is created and structured in society. Knowledge paradigms are created and structured firstly, by means of the technical interest (2.2.1.1; cf. 2.4.2.2.a; 2.5.2.2.a); secondly, by the practical interest (2.2.1.2; cf. 2.4.2.2.b; 2.5.2.2.b) and thirdly; by the emancipatory interest (2.2.1.3; cf. 2.4.2.2.c; 2.5.2.2.c). These ideas will be explained in conjunction with Grundy's ideas of *curriculum as product* (2.2.1.1.b; cf. 2.4.2.2.a; 2.5.2.2.a), *curriculum as practice* (2.2.1.2.b; cf. 2.4.2.2.b; 2.5.2.2.b) and *curriculum as praxis* (2.2.1.3.b; cf. 2.4.2.2.c; 2.5.2.2.c). Frame's (2003) ideas regarding Grundy's interpretation of Habermas's interests will also be addressed (2.2.1.1.a, 2.2.1.2.a; 2.2.1.3.a). This will be done in an attempt to construct a conceptual framework for curriculum activities to be considered later in this chapter (2.4.2.2; 2.5.2.2). Two educational viewpoints on Habermas's theory (those of Grundy [1987] & Frame [2003]) will be provided to eliminate the probability of misinterpretation.

#### 2.2.1.1. The technical interest

According to Grundy (1987:11) the technical interest, as one of the fundamental human interests, is based on the reproduction and survival needs of species. To facilitate this objective, control and management of the environment is required (*ibid.*). The natural and behavioural sciences had a vast influence on the technical interest due to the empirical-analytical nature of the paradigm. Grundy (1987:12) maintains that

> *...empirical-analytic science is concerned with identifying the regularities that exist in the environment; it is then possible to formulate rules for action based upon these regularities.*

The understanding of curriculum, based on the above, comes from the understanding of reality as a well-ordered set of interrelated systems (Frame, 2003:19). This paradigm also includes the notion of curricula being similar ubiquitously, irrespective of the practical contexts in which they exist.

Although neither Habermas nor Grundy argues that knowledge is *out there*, this paradigm regards knowledge as something *out there* and that it still has to be discovered through

systematic scientific inquiry (Frame, 2003; Grundy, 1987). According to Grundy (1987:11) the notion of knowledge being *out there* is similar to Compte's *form of knowledge known as positivism*. Positivists acknowledge knowledge as being outside of human conduct and that it must be discovered by means of scientific investigation. There is a strong connection between the notion of positivism and the core values held in modernism described earlier (2.2). That is, *the centrality of reason, the belief in progress, the virtues of individualism, and faith in the scientific method* (Bloland, 2005:122).

The technical interest had, and still in many instances has, an impact on the ontology of curriculum processes; hence the methodologies and epistemologies underlying these processes (cf. 2.4.2.2.a). It is worth taking a look at the implications the technical interest might have on curriculum processes, given that it can assist one in understanding some of the issues underlying these processes in South Africa. In the subsequent sections Frame (2003) and Grundy's (1987) work on the implications of this paradigm for curriculum activities, will be explored.

a. Influences of the natural and behavioural sciences on the technical interest in curriculum processes

Frame (2003:19) states that the technical paradigm is in many ways the dominant paradigm in the field of curriculum due to the influence of the natural and behavioural sciences. Her work will be discussed under the headings defined for use in this thesis. They are used to facilitate the ways in which the technical interest influences curriculum processes and to facilitate the comparison thereof with other interests.

*i. Reified curriculum to be objectively investigated*

The reification of the curriculum implies that the curriculum becomes an object which can be studied analytically and objectively. Moreover, the contradictions between the documented curriculum and its existence in a variety of practical situations can easily be denied, since it is usually not questioned critically (Frame, 2003: 21; 2.4.2.2.a.i; cf. 2.5.2.2.a).

*ii. Inclusion of dispassionate outsiders*

The need to reify the curriculum to objective investigation causes dispassionate outsiders to be considered most suitable to investigate the state of affairs in curriculum activities. Objective involvement, according to those occupied with the technical interest, improves the validation of the post-mortem in the study of curriculum (Frame, 2003: 22).

*iii. Instigation of hierarchical power relations*

The development of hierarchical power relations between curriculum inquirers, educators and learners results in the disempowerment of educators in that the educators' professional status is being questioned. The phenomena of a curriculum created for educators, to be implemented by educators; is integral to this paradigm. Educators are for the most part excluded in the process of curriculum development and this instigates disempowerment of educators. When educators become mere implementers of a curriculum that is given to them, they lose power. This powerlessness can bring educators' professionalism into question (Frame, 2003: 22; 2.4.2.2.a.iii; cf. 2.5.2.2.a.iii)

*iv. Insertion of traditional forms of knowledge*

Within the technical paradigm, knowledge is usually treated as ahistorical and objective. This contributes to the misapprehension of knowledge as being *out there,* ready to be discovered. Essential to this way of viewing knowledge, is the notion of knowledge being allegedly value-free, as Giroux (in Frame, 2003:22) maintains (*ibid.;* 2.4.2.2.a; cf. 2.5.2.2.a).

*v. Forming of impervious boundaries of disciplines*

The previously mentioned notion of knowledge as something *out there* contributes to the development of subjects with impermeable boundaries. Curriculum, considered in such a frame of reference, becomes known as the *compartmentalised and atomised* curriculum. According to Frame (2003:23), critics argue that this view of curriculum fails to make connections between learning areas and results in learners' inability to relate what they have learned in the classroom to areas outside of the classroom. (Frame, 2003:23; 2.4.2.2.a; cf. 2.5.2.2.a.iv)

b. Curriculum as product

Grundy (1987) argues that the objectives model of curriculum design is informed by a technical cognitive interest; and that the objectives of a curriculum have the propensity to generate a certain product. Grundy (1987) offers three definitions of what a curriculum may constitute as an example of how it operates within a technical paradigm. The definitions are:

- *An interrelated set of plans and experiences which a student completes under the guidance of the school* (Marsh & Stafford [1984] in Grundy, 1987:25)

- *All the planned experiences provided by the school to assist the pupils in attaining the designated learning outcomes to the best of their abilities* (Neagley & Evan [1967] in Grundy, 1987:25)

- *A programme of activities (by teachers and pupils) designed so that pupils will attain so far as possible certain educational and other schooling ends or objectives* (Barrow [1984] in Grundy, 1987:25).

Considering the above, it becomes evident that the product of the curriculum in these definitions is the learner (Grundy, 1987:25). It seems, furthermore, that educators must implement plans and programmes provided to them. Nowhere is the involvement of the educator in designing these plans and programmes revealed. This brings one back to an earlier remark made, that educators become disempowered in a technical paradigm due to the fact that their professional involvement is not acknowledged (2.2.1.1.a.iii).

Grundy (1987:31-38) further considers the impact a technical paradigm might have on curriculum activities under the headings she identified.

*i. The nature of the plan or design of a curriculum*

Curriculum design, informed by the technical interest, attempts to control the educational environment to assure that a certain product is produced. This approach relies on specific objectives. The better the objectives are set out, the bigger the chance that the desired product will be obtained (Grundy, 1987:31; 2.4.2.2.a.i; cf. 2.5.2.2.a.i).

*ii. Responsibility and division of labour*

The technical interest necessitates a division of labour between curriculum developers and curriculum implementers. When educators become the mere implementers of the curriculum the result is an endangerment of their professionalism. Educators become managers in that they must constantly be in control to ensure that the desired outcomes are achieved (Grundy, 1987:32-33; 2.4.2.2.a.iii; cf. 2.5.2.2.a.iii).

*iii. The importance of skill*

Given this paradigm, the concept of *skill* is vital. The educator who masters a set of methods and who applies these methods in given contexts accomplishes the act of teaching. It is expected from the educator to remain informed regarding the best and most recent facilitation methods (facilitation strategies) to ensure that a certain product is delivered. The result is that educators become mere technicians of a curriculum with no opportunity to become critically involved in the process of curriculum design and implementation. In the previous dispensation in South Africa the education system prescribed content, and time that should be allocated to content. Educators in many instances lectured all these contents. According to Maher (1995:15) the skill involved was mainly that of completing certain content in a given time, to prepare learners for examinations (Grundy, 1987:33-34; cf. 2.5.2.2.a.iv).

*iv. Curriculum content*

Grundy (1987:34) set the question: *Will the technical interest only determine the form of the curriculum process or will it also determine the content?* When considering the content of a curriculum it is necessary to take into account the nature of knowledge underlying this paradigm of thought. Curriculum content within the technical orientation will mainly be determined by positivistic requirements. Therefore one can say that the curriculum processes underlying the technical interests will without doubt determine the content included or excluded in the process (Grundy, 1987:34-35; 2.4.2.2.a; cf. 2.5.2.2.a.iv).

*v. The meaning of assessment*

Assessment of educational processes has become more intense owing to the notion of assessment as a means of accounting, justifying and legitimating practices. Assessment in a technical sense should be viewed as objective and value-free. Its main aim is to determine

how far the product created deviates from the aim intended (Grundy, 1987:35-36). According to Grundy (1987:38), the latter process can be described as *measuring up*. The previous education system in South Africa was characterised by assessment as described in the process above. Promotion, from one year to the next, was granted based on the percentage of knowledge acquired and verified during examinations. It is interesting to note that, in Waldorf Education all the learners are promoted on the basis of age unless severe learning disabilities are identified (Maher, 1995:17).

Considering what has been said regarding the technical interest, a similar discussion on the practical interest will now be presented.

#### 2.2.1.2. The practical interest

The practical interest is mainly concerned with a comprehensive understanding of the environment. Grundy (1987:13) states that a practical orientation is not based on competition for survival as in the case of the technical interest. It is, instead, based on living in harmony with the world. She maintains that the practical interest is concerned with taking the right action. To facilitate taking the right action, one needs to ask oneself, *What ought I to do in specific situations?* and not W*hat can I do?* (*ibid.*). This means that one should rely on one's own judgment.

The practical paradigm further maintains that humans are capable of reasoning through interaction (Frame, 2003:24). Habermas (in Grundy, 1987:14) defines interaction in the following way:

> *By interaction ... I understand communicative action, symbolic interaction. It is governed by binding consensual norms, which define reciprocal expectation of behaviour, and which must be understood and recognized by at least two acting subjects.*

The assumption is made that knowledge is produced through understanding as a process of meaning-making. This can only occur where human interaction is present. Habermas (in Grundy, 1987:13) describes this type of knowledge edifice in the following way:

> *The historical-hermeneutic sciences gain knowledge in a different methodological framework. Here the meaning of the validity of propositions is not constituted in the frame of reference of technical control.... Theories are not constructed*

> *deductively and experience is not organized with regard to the success of operations. Access to the facts is provided by the understanding of meaning, not observation. The verification of lawlike hypotheses in the empirical-analytic sciences has its counterpart here in the interpretation of texts.*

An empirical-analytical means to produce knowledge, presented by the technical interest, is thus not sufficient. Such a means of knowledge production is objectively based; and will therefore not provide adequate justification for a process of meaning-making. To promote understanding, this paradigm argues for a historical-hermeneutic approach (Grundy, 1987; Frame, 2003).

The historical-hermeneutic approach represents a collaborative, holistic approach with an interpretative undertone. Frame (2003:24) argues that interpretation should be reflective and deliberative in nature. According to Grundy (1987:14), Habermas argues that it is imperative that consensus, or some kind of agreement, must be reached to validate interpretations. No objective action or knowledge occurs within the interpretative framework; instead, subjective action or knowledge suggests itself. Thus, no acting *upon* the environment takes place, but rather acting *with* the environment (Grundy, 1987:14).

A practically oriented curriculum design is regarded as a process in which learners and educators make meaning of a curriculum through interaction. It is, therefore, regarded as socially constructed (Frame, 2003:24; cf. 2.2; 2.4.2.1; 2.5.2.1). Important to note is that practical curriculum inquiry and development assume that curriculum work is context specific (Frame, 2003:25).

The theoretical overview provided above might also have some implications on the way curriculum activities manifest in practice. The practical interest and how it can influence curriculum processes, allowing for the socially, context specific nature of this paradigm, will now be scrutinised by means of Frame (2003) and Grundy's (1987) conceptual work.

a. Influences of interpretative notions on the practical interest in curriculum processes

The following section will provide a synopsis of some of the consequences the practical interest has on curriculum processes, as identified by Frame (2003). The same headings will be used as those identified for the technical interest.

*i. Subjective curriculum understanding*

As a result of the interactive and context-based nature of the practical interest, the meaning-making process of curriculum is mainly a subjective activity. Provision is made for educators and learners to make decisions vis-à-vis curricular activities. It is based on their subjective judgments, prone to their unique context; and contrasts the technical interest approach to these activities as objective and fixed to context (Frame, 2003:25; 2.5.2.2.b.i).

*ii. Insiders as interpreters of own context*

Closely linked to the previous point is the notion of learners and educators as subjective interpreters of their own milieu. This entails that both learners and educators receive some form of power in developing curricula, rather than only applying them. This view also requires that a different role be accepted for educators and learners than what was suggested by the previous paradigm (Frame, 2003:26; cf. 2.4.2.2.b.iii; 2.5.2.2.b.i).

*iii. Slighter tendency to hierarchy and rule-following*

A slighter tendency to hierarchy and rule-following regarding curriculum processes is noticeable in situations where the practical paradigm is pursued. This is for the most part due to the involvement of educators in subjectively interpreting policies and curricula, and for the autonomy they obtain in the process of doing so. If educators are not involved in the process of interpreting policies, the possibility exists that they might still not experience autonomy in the process (Frame, 2003:26; 2.5.2.2.b.i).

*iv. Less inclined to traditional forms of knowledge*

Since knowledge is regarded as socially constructed, curriculum developers would not be so tempted to presume that content should be based on conventional forms of knowledge. This results in the application of knowledge forms apt for encouraging the understanding of social environments within a specific context. It is intended, both by OBE and Waldorf Education, that knowledge should be socially constructed. However, whether this occurs in practice, will be considered in Sections 2.4.2.1 and 2.5.2.1 and in Chapters 4 and 5 (Frame, 2003:26).

*v. Appearance of interdisciplinary knowledge*

The curriculum epistemologies, according to the practical paradigm, are structured to promote interdisciplinary knowledge. When knowledge appears in such a style, learners tend to understand and apply knowledge structures better, especially in situations beyond the classroom (Frame, 2003:26; 2.5.2.2.b.ii).

b. Curriculum as practice

Grundy (1987:61) argues that to comprehend fully the impact of the practical interest, one must consider Aristotle's concept of *phronesis*. He describes phronesis as practical judgment. Practical judgment refers to a combination of knowledge, judgment and taste. The term *taste* is used since it represents a definite way of knowing and fits into the area of reflective judgment (Grundy, 1987:61). According to Gadamer (in Grundy, 1987:61) taste *cannot be separated from the concrete situation of which it operates and cannot be reduced to rules and concepts.*

When curriculum processes are viewed within a *curriculum as practice*-context, it manifests itself in human interaction. Interaction between educators and learners, for example, indicates a specific context. Grundy (1987:68) argues that *as soon as this elementary aspect is recognized …some political implications become evident*; and that this raises some issues regarding participants' rights and status within the event of curriculum decision-making processes. Another point to consider is that participants in curriculum processes in the practical paradigm are considered subjects, not objects (Grundy, 1987:69).

Grundy discusses the impact of the practical interest on curriculum processes under the same topics that were used for the technical interest.

*i. The nature of the plan or design of a curriculum*

This paradigm maintains the position that the plan or design of a curriculum cannot be interpreted objectively, but rather subjectively, by educators and learners (practitioners). It therefore relies on the judgment of practitioners to interpret the curriculum and to translate it into action (Grundy, 1987:74-75; 2.5.2.2.b.i; cf. 2.4.2.2.b.iii).

*ii. Responsibility and division of labour*

Different from the technical interest that implies a separation between curriculum developers and implementers, the practical interest is concerned with a participant's involvement in the process of development and implementation of the curriculum. This action of participation provides educators with authority to improve upon their professionalism. According to this paradigm of thought, educators therefore have the responsibility to study the curriculum and not merely to become implementers thereof (Grundy, 1987:75; 2.5.2.2.b.i).

*iii. The importance of judgment*

Grundy (1987:75) argues that when a practical interest informs curriculum processes, educators become more dependent on exercising judgment. *Judgment* in this context is not a skill, but something developed through a process of reflection and deliberation (Grundy, 1987:75-76; 2.5.2.2.b.i).

*iv. Curriculum content*

The practical interest is not concerned with selecting curriculum content and facilitation strategies to achieve a set of pre-specified ends. It is rather concerned with curriculum content that enhances understanding and interpretation, and is holistically oriented. This understanding of curriculum content demands the exercising of judgment by the learner and educator. Judgment here should be based on moral reasoning; i.e. that which is commonly considered as *good* (Grundy, 1987:76; 2.5.2.2.b.ii).

*v. The meaning of assessment*

The meaning of assessment in a practical cognitive interest can hardly be better described than by Grundy (1987:77):

> *...evaluation will mean making judgments about the extent to which the process and the practices undertaken through the learning experience furthered the* good *of all participants. These are not judgments which can be made entirely by those outside the teaching situation for they require the sort of personal knowledge to which only the participants in the learning situation can have access.*

It appears as if this paradigm is not at all concerned with summative ways of assessment, but that it tends to lean towards formative methods. Although OBE suggests formative and continuous methods of assessment it seems as if there is still a belief in the value of summative assessment. In Waldorf Education formative and continuous methods are the only way of assessment in the primary school; and therefore the value and use thereof is much more easily accepted in this context because it was always done in this way.

The emancipatory interest, as the highest form on the hierarchy of interests, will subsequently be discussed in some detail.

#### 2.2.1.3. The emancipatory interest

When considering the emancipatory interest, which amounts to the hierarchy of interests, Grundy (1987:16) suggests one should consider the following question: *What is it that Habermas sees as the fundamental, pure*[10] *interest?* The answer provided, is that it entails a fundamental orientation in emancipation that demands independence from everything exterior to the individual (*ibid.*). The notion of independence should be viewed as a state of autonomy rather than *libertinism* (*ibid.*). From this viewpoint it is argued that emancipation is only possible as long as self-reflection takes place and is linked with concepts such as liberation, social justice and equality (Frame, 2003:28; Grundy, 1987:16).

Grundy (1987:17) argues that the interest in emancipation, might free persons from the coercion of the technical interest and the possible deceit of the practical interest. The incapability of the technical interest to facilitate autonomy and responsibility is obvious, as a result of its controlling nature and the possible shortcomings it can bring about; but what about the practical interest? Is it not sufficient to facilitate autonomy and responsibility? Grundy (*ibid.*) answers in the negative and provides the following explanation for her answer:

> *...the practical interest proves to be inadequate for the promotion of true emancipation precisely because of the propensity of persons to be deceived, even when understandings are arrived at in open discussion and debate.*

It appears as if the consensus ideal behind the practical interest can lead to manipulation, and consequently, to participants deceiving themselves with regard to the true meaning of situations. Grundy (1987:18) maintains Habermas's idea of emancipatory cognitive interest as part of human nature. Against this background the emancipatory cognitive interest should

[10] *Pure* in the sense of being grounded in reason.

be viewed as an evolutionary principle, embedded in the act of speech, which distinguishes humans from other species. Grundy (1987:18) maintains this idea by drawing on Geuss's ([1981] in Grundy, 1987) summary of Habermas's position

> *..that one of the basic orientations of persons is towards freedom, and we can know that such is the case because the notion of freedom is fundamental to the act of speech and to understanding, for which speech exists.*

Considering what has been said, the question can be asked: *How do the notions discussed thus far contribute to the generation of knowledge within an emancipatory paradigm?* The emancipatory interest has the ability to generate knowledge from critical theories and authentic insight (Grundy, 1987:18-19). Grundy (1987:111-112) describes a critical theorem as

> *...a theoretical reconstruction of the undistorted human competences through which the human species has constituted itself... a theory about fundamental human capacities, undistorted by the operation of ideology, which have been the basis for the species' evolution.*

Important is that critical theorems are not mere history, nor a product of human imagination, but are reconstructions of the history of human society, and have been credibly tested through scientific discourse (Grundy, 1987:112). Grundy (1987:19) continues her discussion on the generation of knowledge by arguing that authentication of critical theorems must take place through self-reflection. In this process, groups must not only say that they are convinced that a certain theorem is true, but they must be able to say it is true for them. This authentication process, through self-reflection, typifies the other form of knowledge generated, namely *authentic insight*.

It appears as if the nature of the emancipatory interest provides a sufficient substantiation for reasoning that this paradigm is engaged with socially constructed knowledge (cf. 2.2) and that it is consequently also context specific (Frame, 2003:28). Frame (2003:27) states that the emancipatory paradigm is in extreme contrast with the technical interest, but that it exhibits some connection with the practical interest in that both are concerned with the curriculum as social construct. The final paradigm regarding knowledge-constitutive interests will also be discussed in relation to the conceptual works of Frame (2003) and Grundy (1987).

a. Influences of the critical theory on the emancipatory interest in curriculum processes

Frame (2003) refers to the emancipatory interest as the critical paradigm. In the next few paragraphs her view on the implications of this paradigm on curriculum processes will be discussed again under the same headings as for the technical and practical paradigms.

*i. An emancipatory understanding of the curriculum*

Frame (2003:28) argues from the view that curriculum processes begin with the supposition that existing curriculum is challengeable. This also signifies the engagement of the curriculum activities as political processes. These political processes are influenced by the historical and social context in which they take place. An understanding of the curriculum, therefore, is a milieu-based activity that must consider all influences that society has on it (Frame, 2003:27; 2.4.2.2.c; 2.5.2.2.c).

*ii. Interpreters of the curriculum*

The educator, together with other role-players (parents, politicians, corporate leaders, etc.) participating in curriculum processes, has the responsibility to address critical questions on how the interest of learners will be affected by what is taught (or not taught) and how it is taught. It is for that reason that these role-players should not only interpret the curriculum subjectively, but also raise critical issues about curriculum processes. Learners, conversely, are the final arbiters of learning content and facilitation strategies determined by curriculum processes. If learners' interpretations of learning content and curriculum processes are not taken into account, the risk exists that learning experiences might not lead to gaining authentic knowledge. It seems as if everyone involved in education has some responsibility towards critically interpreting the curriculum as a means of authenticating the learning experiences with the intention of liberating individuals and groups (Frame, 2003:27; 2.5.2.2.c.iii; cf. 2.4.2.2.c).

*iii. Hierarchy and rule-following*

Power relations emanating from hierarchical structures and rigid rule-following are believed to be created and maintained through the ideology of assumed social conventions. Critical theory presumes that *reality* is based on the values and interest of the dominant group in society (Frame, 2003:27). Central to the emancipatory interest is that humans should challenge these *realities* through critical discourse in order to emancipate themselves. This

critical questioning should involve questioning not only on issues concerning education, but also all influential role-players in education (Frame, 2003:27; 2.4.2.2.c.i; cf. 2.5.2.2.c).

*iv. Authenticated forms of knowledge*

The critical paradigm does not concern itself with traditional forms of knowledge or with merely understanding social environments in context. It is argued that these concerns are not sufficient for learners to be acquainted with authenticated forms of knowledge. For learners to truly comprehend forms of knowledge they must believe in it. To achieve this ideal, knowledge used in the curriculum must be authentic (Frame, 2003:28; 2.4.2.2.c.iii; 2.5.2.2.c).

*v. Interdisciplinary knowledge*

The emancipatory cognitive interest maintains that knowledge must always be critically addressed to become authentic. This interest relies, moreover, on the notion of knowledge being socially constructed by means of critical reasoning. This interest denies the idea of knowledge as something that can exist within the context of one discipline, and argues for knowledge to be interdisciplinary (Frame, 2003:28).

b. Curriculum as praxis

Grundy (1987:60-61) claims that the term *praxis,* within an emancipatory paradigm, refers to a type of critical action. Grundy (1987:104-105) supports Paulo Freire's ([1972] in Grundy 1987) conceptual work done on the term *praxis* to clarify what she means with *curriculum as praxis*. The following aspects become evident when considering the term *praxis* within Freire's framework (*ibid.*):

- Firstly, Freire argues that humans are constantly busy with theorising and practising. The act of reflection and action, which does not occur linearly, forms the essentials of praxis.
- Secondly, the act of praxis occurs in the *bona fide* world, not in an imaginary or hypothetical milieu.
- Thirdly, praxis emerges through the act of interaction between humans, both in the social and cultural worlds.
- Fourthly, praxis is culturally constructed. It entails a process of reflectively constructing and restructuring the social world.

- Finally, praxis involves a process of meaning-making by means of social interaction. This meaning is, however, not fixed.

The above-mentioned discussion on the term *praxis* will now be integrated with the emancipatory interest with specific reference to the topic of curriculum. Grundy's (1987:115-119) extended discussions of Habermas's ideas will be drawn upon and it will be related to Freire's work within the context of curriculum as praxis.

- Grundy argues that a curriculum is not merely a document with pre-specified aims that has to be implemented according to plan. The curriculum, instead, develops in the course of a vibrant interaction flanked by action and reflection.
- When considering the fact that the curriculum is formed within the real world, one cannot separate the act of curriculum implementation with the construction thereof. The process of a socially constructed curriculum must therefore emerge in the authentic world.
- If one presumes that curriculum processes are a form of praxis, teaching and learning must then be viewed as an interactive relationship; or else a social act.
- Learning within a praxis-oriented framework constitutes knowledge as socially constructed. This requires participants to engage in critical reflection. Implicit in curriculum praxis, it is maintained, is the critique of all knowledge.
- Meaning-making as a process of social interaction becomes a political act when educators and learners challenge authority in order to determine meaning themselves. Grundy (1987:116) states:

> *Praxis assumes a process of meaning-making which recognizes meaning as a social construction… [t]hose who have the power to control the curriculum are those who have the power to make sure that their meanings are accepted as worthy of transmission.*

It becomes apparent that curriculum within a praxis-oriented framework becomes a social and cultural process during which knowledge is constructed, action is taken accordingly and reflection takes place recurrently to improve upon previous actions. The subsequent paragraphs will attempt to provide an impression of Grundy's (1987) view of the implications the emancipatory cognitive interest might have on curriculum-related processes:

*i. The moral fibre in the idea* curriculum

The emancipatory interest and the moral fibre underpinning the idea of *curriculum* falls somewhere in between the technical interest's specific, definable ideas; and the practical interest's more general ideal of, *the good* (Grundy, 1987:122). Vital to consider when working with curriculum as praxis, is that the concept *emancipation* is inherent to the act of speech. The educator should, therefore, constantly scrutinise dialogue within facilitation situations to ensure that it is equally distributed amongst participants, and that the general *good* is discovered through critical discourse (Grundy, 1987:121-122; 2.4.2.2.c.i; 2.5.2.2.c).

*ii. Responsibility and division of labour*

Grundy (1987:122) endorses Paulo Freire's ideas and argues that the emancipatory interest combines the roles of curriculum developers and implementers on the way to liberate education. She also addresses the *teacher-student* contradiction and explains it as follows:

> *Through dialogue the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with student-teacher. The teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with the students who in their turn, while being taught, also teach.*

Dialogue introduces partnership in curriculum processes and in facilitation strategies (teaching/learning processes or facilitation strategies). Learners also become partners in the *labour* of curriculum construction. This notion might also encourage learners to become autonomous in the process of learning (Grundy, 1987:122-123; 2.4.2.2.c.i; 2.5.2.2.c.iii).

*iii. The importance of critique*

Just as skill is central to the technical paradigm and judgment to the practical paradigm, so is critique to the emancipatory paradigm. Critical consciousness, it is argued, is a necessity to promote a critical community for liberating education to prevail (Grundy, 1987:124-125; 2.4.2.2.c.iii; 2.5.2.2.c.iv).

*iv. Curriculum content*

It appears essential that curriculum content should be of such a nature that it enhances critical thought. This does not imply that *anything goes* vis-à-vis curriculum content, but rather that it provides a wider selection of content for learners to choose from. Another attribute regarding the selection of curriculum content is that it should be critically negotiated by learners and educators to ensure that authentic teaching/learning processes come to pass (Grundy, 1987:125-127; 2.4.2.2.c.iii; 2.5.2.2.c).

*v. The meaning of assessment*

Assessment within the emancipatory paradigm is a continual process, although not haphazard in nature. In this context all participants receive the chance to be assessed by their partners in the process of teaching and learning. Assessment forms part of a very accurate meaning-making process. Through the process of self-reflection, it becomes possible to make judgments regarding the emancipation of an organisation, such as education (Grundy, 1987:127-129). It can argue that OBE intended for assessment to be of such a nature, but whether this actually occurs in practice, is another question. Waldorf *teachers engage in continuous assessment of their children's progress* (Waldorf Curriculum, 1995:9) and this process also entails various methods of assessment for different age groups. The assessment process in the Waldorf context is also applicable to its educators. The Waldorf Curriculum (1995:17) points out that it is handled in the following ways: mentorship, partnership teaching, action research and discussions on the strengths and weaknesses of individual educators during educator-meetings (Waldorf Curriculum, 1995:17).

### 2.2.1.4. Concluding remarks on the paradigmatic approach to curriculum processes

The paradigmatic approach to curriculum processes, described in relation to Grundy's application of Habermas's fundamental interests, expresses the notion of organised, methodical explanation and a common belief in human rationality, with the intention to recover human condition and assure progress. It appears as if education in the described context is a fundamental activity in achieving the goal of propagating rationality and knowledge. This notion could be viewed as modernist, given that it corresponds with modernist ideals (Doll, 1989 & 1993; Frame, 2003; Bloland, 2005). Frame (2003:29) maintains that this means of going about things is modernist in nature *in the sense that [it]*

*demonstrate[s] faith in human rationality as the means for making sense of the world* through the *systematic explanation of the nature of reality.* Further more she states that

> *...all three of the paradigms suggest that, through the employment of* right *methods of rational inquiry, knowledge can be established which systematically explains the nature of reality to the benefit of all humankind* (Frame, 2003:29).

In conclusion, it must be noted that paradigms exhibit some connection within modernist traditions of human inquiry; conversely, the more recent trend to analyse curriculum activities occurs in the light of postmodernist understandings (Frame, 2003:19). A discussion on postmodernist understandings of curriculum processes will follow, taking into consideration what has been discussed in this section.

### 2.2.2. A post-paradigmatic approach to curriculum processes

A post-paradigmatic approach to curriculum processes results into the notion that the existence of systems, such as suggested by a paradigmatic approach, should be reconsidered. A post-paradigmatic approach suggests that the universal understanding of phenomena could not necessarily be understood through rationality itself, and could be referred to as a post-modernist initiative. Doll (1993:280) and Frame (2003:30) both maintain that post-modernism raises important questions about modernist notions concerning curriculum processes. The application of scientific knowledge as a means to improve curriculum processes, according to the above two authors, is a fallacy and should be challenged (Doll, 1993; Frame 2003).

Although the notion of defining post-modernism is in itself problematic in view of the fact that it goes against the very spirit of post-modernism (Doll, 1993:280), Frame (2003:30) quotes Usher and Edwards in an attempt to provide an explanation. These authors articulate post-modernism as *...a condition, a set of practices, a cultural discourse, an attitude and a mode of analysis*. This explanation offers the following elements vis-à-vis curriculum processes in a post-paradigmatic, post-modern perspective:

- The very idea of post-modernism being *a condition*, form or state, indicates that the possibility exists that at some time it can be subjected to change. Doll (1989:249) says that

> *[b]y its nature, education, and the curriculum which guides it, it is committed to change – directed, purposive, intentional change. Change, however, in a modern, closed system is categorically different from change in a post-modern, open system.*

This changing nature of education corresponds to the transformative nature of a post-modernist framework. As the latter quote indicates, however, this does not mean that change does not occur in modernist frameworks. The modernist framework suggests change in a controlled, incremental way; while the post-modern framework proposes change in a transformative and not incremental way (Doll, 1989:249).

- Post-modernism as a *set of practices* demonstrates two important notions. The first notion is that this framework is not something abstract, but rather authentic because much emphasis is placed on practice. Post-modernism envisages a curriculum understanding that is formulated on experience of its subjects through practice, so as to enhance the authenticity of the underlying meaning. Thus, meaning is made by the subjects and not received as something abstract and out there (Doll, 1993:287). This meaning-making process occurs through dialoguing, negotiating and interacting with others (Doll, 1993:286).

  The second notion is that the *set of practices* suggests that there is cohesion with other practices. Nothing within a post-modern framework occurs by itself or in isolation; rather it suggests extreme complexity regarding practice networks. Doll (1989:247) supports this idea when saying that *[c]omplexity assumes reality to be web-like with multiple interacting forces*. Relating to curriculum processes, Doll (1989:251) maintains that curriculum should be envisioned neither *as a linear trajectory nor as a course (with hurdles) to be run, but as a multifaceted matrix to be explored*.

- The phenomenon that post-modernism coincides with *cultural discourse* makes it part of society and its underlying social forces. This cultural discourse takes on a dialogical, negotiating and interacting appearance (Doll, 1993:286). Cultural discourse in return has the capacity to contribute to the formation of a socially constructed curriculum (2.2; Grundy, 1987; Cornbleth, 1990).

- Post-modernism as *an attitude* and *mode of analysis* suggests that it is a way of looking at and assessing different phenomena in the world. This way of approaching and scrutinising phenomena in the field of curriculum is not to be explored by means of

existing instruments or *tools of thought*, i.e. methodologies, ontologies or epistemologies. It is argued that these *tools of thought* which can assist in understanding how complex systems respond to changes, are still to be found (Doll, 1989:247). It furthermore becomes apparent that this methodology is of such a nature that it does not deny subjective influences (Doll, 1993:292). The critical point to be made here is that post-modernism, in the view of Usher and Edwards ([1994] in Frame, 2003:30), is yet another means to view and assess prevailing issues regarding curriculum processes.

Considering the above-mentioned, it is evident that a post-paradigmatic, post-modernist approach to curriculum processes venerates complication, diversity and unpredictability of meanings in different situations (Frame, 2003:30). The discussion on the post-paradigmatic approach to curriculum processes also revealed the differences underlying modernist and post-modernist philosophies, namely close vs. open systems; the simple (and separate) vs. the complex; and incremental change vs. transformative change (Doll, 1989).

The impression that modernist curriculum processes are being reconsidered by means of post-modern initiatives, and, to a lesser degree, post-modern curriculum theories being reconsidered by means of modernist thought, has become prominent in curriculum discourse (cf. 2.2). This impression could be attributable to the fact that contemporary philosophy of education is being reconsidered from a perspective that involves the virtues of both modernity and post-modernity (Oser, Reichenbach & Walker, 1999:223). Interesting to note is that the paradox concerning virtues is in itself a characteristic of post-modernity (Doll, 1989 & 1993; Frame, 2003). The post-modern considerations discussed here will be related to OBE and Waldorf Education in Sections 2.4.2.3 and 2.5.2.3.

Table 1 provides a synopsis of what has been discussed thus far regarding the paradigmatic and post-paradigmatic approach to curriculum processes.

**Table 1: A summation of the paradigmatic and post-paradigmatic curriculum processes with reference to Grundy (1987) and Frame (2003)**

| PRE-MODERN | MODERN Paradigmatic/Knowledge-constitutive interest | | | | | | POST- MODERN Post-paradigmatic |
|---|---|---|---|---|---|---|---|
| | Technical paradigm/interest | | Practical paradigm/interest | | Emancipatory paradigm/interest | | |
| | *Grundy (1987)* | *Frame (2003)* | *Grundy (1987)* | *Frame (2003)* | *Grundy (1987)* | *Frame (2003)* | |
| Premodernism refers to a *...nostalgic, atavistic posture that relishes the past and that seeks a future of true believers who will no longer experience the alienation, isolation, and disenchantment that modernism has produced.* (Bloland, 2005:123) | **Curriculum as product** Curriculum objectives determine desired product | Curriculum objectively investigated | **Curriculum as practice** Curriculum requires subjective judgment of practitioners to interpret it | Curriculum subjectively understood | **Curriculum as praxis** Curriculum understanding requires participants to engage in critical discourse/dialogue | Curriculum is a milieu-based activity influenced by society | A post-paradigmatic approach to curriculum processes beget a notion that the existence of systems (paradigms) such as suggested by a paradigmatic approach should be reconsidered. A post-paradigmatic approach would further maintain that the universal understanding of phenomena could not necessarily be arrived at through rationality itself, and should be seen as a post-modernistic initiative. |
| | Educators implementers of curriculum and managers in control of desired products | Outsiders considered best to investigate curriculum | All participants must be involved in curriculum processes on various levels | Insiders become interpreters of the curriculum | Role-players in education become curriculum constructors by means of dialogue | All educational role-players are responsible to engage with the curriculum in a critical manner | |
| | Skill is vital for educators | Instigation of hierarchical power relations | Judgment becomes vital for educators | Less hierarchy and rule-following, more autonomy | Critique becomes vital for role-players | Power relations should be critically questioned to obtain autonomy | |
| | Curriculum content determined by positivist requirements | Knowledge ahistorical, objective and value-free | Curriculum content should enhance understanding and interpretation | Knowledge forms supportive of social environments (socially constructed) | Curriculum content should enhance critical thought | Knowledge must be authentic and critical in nature (socially constructed) | |
| | Assessment as process of *measuring up* | Compartmentalised and atomised content and curriculum | Assessment involves making judgments to promote the *good* of all participants | Knowledge occurs in interdisciplinary way | Assessment involves process of self-reflection and accurate meaning-making to form judgments to enhance emancipation | Knowledge occurs in an interdisciplinary way | |

In the next section the clarification and conceptualisation of the concept *human rights values* will be discussed. Thereafter, the curriculum theories considered thus far (2.2) and the notion of human rights values (2.3) will be discussed in the light of OBE (2.4) and Waldorf Education (2.5).

## 2.3. HUMAN RIGHTS VALUES

It can be argued that human rights values, as values to be promoted in a diverse environment such as South Africa, are sufficient to promote a value consciousness among educators and the youth. The position will be taken, and fully described in Chapter 5, that human rights values might best be facilitated in the emancipatory paradigm and/or within a post-paradigmatic approach. The underlying ontologies, methodologies and epistemologies of the emancipatory paradigm and the post-paradigmatic approach, appear to provide the most apt foundations for the facilitation of human rights values. A clarification of the use of the term *human rights values* will subsequently be provided in cohesion with a raison d'être for selecting human rights values in the particular context (2.3.2). An attempt will be made to identify and explicate certain values that can be viewed as human rights values (2.3.3). The notion of a value-driven curriculum will be discussed as departure point (2.3.1).

### 2.3.1. Value-driven[11] curricula and educational models

A *value-driven* curriculum and education model includes values constituted within a particular environment in support of a curriculum and general educational processes. Such values might be socially constructed and are usually evident in different texts, discourses and activities with which the curriculum and educational milieu are occupied. The DoE's introduction of the Manifesto on Values, Education and Democracy (2001) in support of the OBE model and RNCS (2002) used in government schools in South Africa, is an example of a set of values constructed socially as a means to support texts, discourses and activities in the specific educational setting and underlying curriculum (RNCS, 2002). One can argue that the introduction of the Manifesto on Values, Education and Democracy (2001) was a means to restore values in the curriculum after the initial introduction of OBE in 1997 (cf. Jansen, 1998:325). This, however, is not necessarily the case in independent Waldorf Education, as will be demonstrated in 2.5.2.4 of this thesis.

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[11] In this thesis the term *value-driven* (ACE, 2003) will be used instead of *value-laden,* which is frequently used in discourses regarding values education. The assumption can be made that *value-driven* refers to a more affirmative approach regarding the inclusion of values in the curriculum. The term *value-laden* has a propensity to signify a more forceful approach to value inclusiveness in the curriculum.

A value-driven curriculum and/or education model is not necessarily value-driven because various documents support the inclusion of values. A curriculum and/or education model become value-driven if it is influenced by the values of a particular culture or hidden agenda (as may be the case in Waldorf Education [2.5.2.4]). Nucci (in Beckmann & Nieuwenhuis, 2004:60) states that schools are naturally imbued with values and values are not always directly taught, because they are part of the underlying culture of a school (ethos[12]). Nucci also states that values are especially taught through the hidden curriculum. The *hidden curriculum* refers to the information, beliefs, values, ways of behaving, etc. that are learned at school but *are not publicly set forth in official statements of school philosophy or purpose, or in course guides, syllabi and other curriculum documents* (Cornbleth, 1990:42).

The Manifesto on Values, Education and Democracy (2001) serves as a broad document to act as frame of reference for constitutive values to be taught in the RNCS (2002). When one considers the Waldorf Curriculum (1995) of South Africa one notes that the curriculum is thoroughly based on constitutive values. Both of these models appear to be value-driven in various degrees. When citing any South African curriculum, it becomes apparent that it is constructed upon the South African Constitution (1996), which is mainly written in a *value language* (Carl & De Klerk, 2001:22). Due to the shared interest that Waldorf Education and OBE have with the South African Constitution (1996), the values underlying these models appear to be similar in various ways.

In an attempt to train OBE educators in facilitating values, the ACE (Advanced Certificate in Education) project was initiated. The document produced by means of this project, the Guidelines for the Implementation of the ACE on Integrating Values and Human Rights across the Curriculum (2003:1), posits that values and human rights issues are integrated in the curriculum to enable educators to facilitate and promote basic human rights at different levels of the education process. This document (ACE, 2003:3) furthermore maintains that the aim of the ACE project is to support value-driven education so as to act in response to the challenges of our times. To achieve this aim, the ACE task team suggested that human rights and positive values should be promoted in consolidation with democracy and social cohesion.

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[12] According to Van Niekerk (2002:151) *ethos* refers to an *encompassing framework of values and convictions in terms of which the self-understanding and inner motivation, as well as the fundamental choices and priorities ... are determined.* He maintains that it therefore refers to a *framework of beliefs* and *comprises both the directive principles and ideals that are appropriated* (*ibid.*).

The point to be made here is that both the RNCS (2002) and the Waldorf Curriculum (1995), over and above the documents, texts and discourses in support thereof, are to some extent value-driven. Despite the questions raised as a result of this value-driven nature, the inbuilt nature of a value-driven curriculum itself holds some challenges for education in general, and in particular for educators. The question cited earlier (1.2), namely: *Should values, such as human rights values, be facilitated across the curriculum or should experts in the field of values be appointed to facilitate these values?* is partly addressed by the value-driven nature of a curriculum. Values and values education are inherent in all learning areas (RNCS, 2002; Waldorf Curriculum, 1995). One can assume that all educators have the responsibility to facilitate values in all learning areas. The responsibility therefore should not only be that of a specialised educator in the field of values, but of all those engaged in educational processes. (cf. 4.5.2.3.a).

The concept *human rights values,* as values that bestow meaning to a curriculum that is value-driven, will now be explored.

### 2.3.2. Clarification of the term *human rights values* and the reason for selecting these values

Ogletree and Hawkins (1986:335) state that values, as sets of human experiences, are part of learners when they enter schools. This can be attributed to societal influences beyond the school environment. Carl and De Klerk (2001:22) endorses Hattingh's ([1991] in Carl and De Klerk, 2001) argument that humans are born with a value consciousness, but not with specific values inherent to them. Value consciousness will be viewed as similar to what Poulmatka ([1990] in Morrison, 2000:130) refers to as *value cognition,* to be dealt with at the end of this section.

Considering the above, it can be argued that learners are born with inherent value awareness, but that this value awareness must be linked to specific communal values in order to be meaningful to them as individuals in a diverse environment. Communal values can also be referred to as cultural values. They can at the same time be context specific and universal. Morrison (2000:123) reinforces the aforementioned argument by saying:

> *Values do not exist in a void. They give meaning to the culture and society in which they are expressed. In turn, culture and society provide the power*

*determinant of what shall be valued.* Cultural *values can be universal but are applied in particular situations.*

Human rights values, partly based on the above, might be described as universal, communal values grounded in the principles underpinned by the Universal Declaration of Human Rights (1948). They can also be viewed as cultural values if they are applied in a particular context (Morrison, 2002:123). This provides human rights values with the scope to include various identities; and *respect religious and social distinctions* (Morrison, 2000:124-125). Examples of human rights values to be explored in both Waldorf Education and OBE (2.3.3; 2.4.2.4 and 2.5.2.4) are: equity, equality, non-racism, non-sexism, open society, respect, the rule of law, human dignity, social justice, reconciliation, democracy, accountability and responsibility.

Not all authors, however, acknowledge the use of the term human rights values. Beckmann and Nieuwenhuis (2004), for instance, deny the existence of this concept. An attempt will therefore be made to justify the use of the term in this thesis, through primarily exploiting the work of David Morrison (2000).

Beckmann and Nieuwenhuis (2004:59) argue that rights are important to assure the continued existence of any community, but that they are not recognised or viewed equally in all communities. They also argue that human rights can neither be viewed as values nor be transformed into personal and societal value structures. One can, therefore, arrive at the conclusion that in their view the notion of human rights values does not hold credence. This argument will be challenged by exploiting one of their own arguments regarding what norms are (Beckmann & Nieuwenhuis, 2004:58-59). This will be done in the context of Morrison's (2000:123-132) views regarding human rights principles and underlying human rights values.

Beckmann and Nieuwenhuis (2004:58) argue that values shape the behaviour and choices people make. Due to the fact that people attach value to that which is important to them, it is possible to derive values from certain principles that direct how one should live. Such principles manifest themselves as rules. These authors furthermore maintain that rules become norms that regulate our interpersonal relationships. The following two examples illustrate their argument:

- If one attaches value or any significance to *honesty* (a value), one will *not lie or deceive* another (the underlying principle). From this principle a certain rule may be formed that one might facilitate or teach to learners. Such a rule can be *you may not tell lies* (Beckmann & Nieuwenhuis, 2004:58).

- These authors (Beckmann & Nieuwenhuis, 2004:59) also maintain Hamm's example that states that a value such as *justice* is derived from the principles: *no discrimination on the basis of irrelevant differences such as colour, race, creed, gender, etc. and equality of opportunity*. Hamm gives the following possible rules underlying these principles of justice: *stand in a queue; take turns; don't talk out of turn; don't take what is not yours; obey judges (parents, referees, teachers).*

These examples reinforce the important connection between values, principles and rules (norms). This connection is illustrated theoretically-diagrammatically in Diagram 1 below.

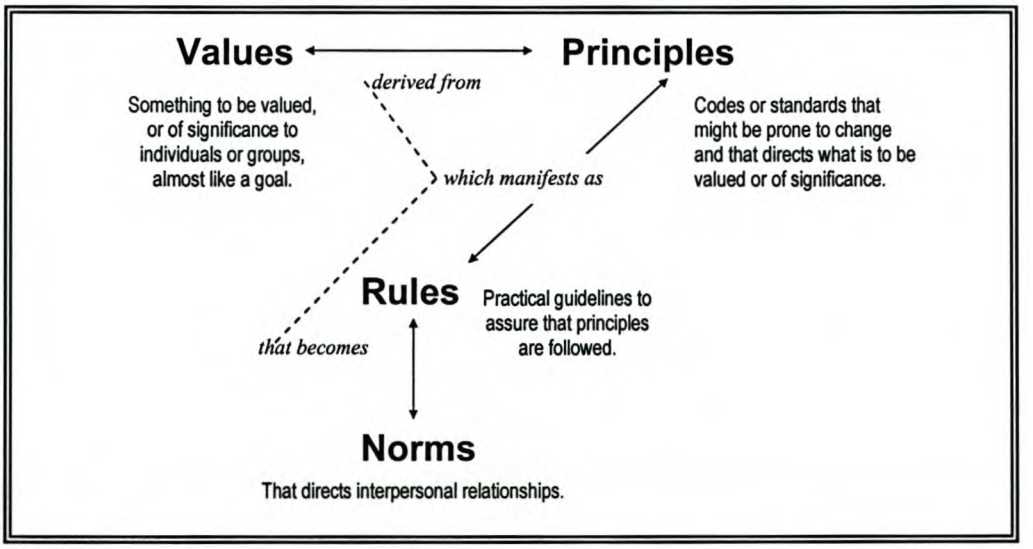


**Diagram 1: Illustration of the connection between values, principles and rules (norms)**

One of Morrison's (2000) main departure points, unlike that of Beckmann and Nieuwenhuis (2004), is that human rights values have the potential to support both individual and societal value structures. Morrison (2000:124) argues that human rights goals have a significant influence on *the sum of human practices and experiences that not only reflect reality in some way but that also construct reality and give it meaning* (culture), locally as well as globally. He uses the word *value* as an alternative for *goal* and states that it represents what *people consider important in life* (Morrison, 2000:124). In this regard Morrison (2000:124) supports Fraenkel, who states that values

> *...are ideas about what is good, worth having, and worth trying to achieve. The Universal Declaration represents a set of values that the members nations of the General Assembly have pledged themselves to try to attain.*

It is conspicuous that Morrison (2000), like Beckmann and Nieuwenhuis (2004), acknowledge that the behaviour of culture is directed by the principles underlying the values held by that culture. Morrison (2000:125) takes this a step further and states:

> *There needs to be room within the democratic framework for an increase in dialogue as an attempt to ensure that the values we share as human beings individually and at a universal level are based on genuine principles.*

These genuine principles, Morrison (2000:125-126) argues, must be based on human rights, since human rights has the propensity to assist in enhancing human dignity (Morrison, 2000:127) and because human rights is both universal and context specific. He also posits that *[t]he search for behaviour values which reflect the fact of a shared sense of human dignity can be found in human rights* (Morrison, 2000:129). One can assume that if a culture promotes the principles underlying human rights, certain values might be derived from those human rights principles. The values derived from human rights principles would therefore be called human rights values. The argument regarding the term *human rights values* should be viewed in the light of Beckmann and Nieuwenhuis's (2004) argument about the linkage between values, principles and rules as illustrated in Diagram 1. The following example will be used to demonstrate the latter linkage:

- If, for instance, a Former Model C[13] school decides as part of its ethos (school culture) that it will contribute to the healing of past differences by redressing inequalities of the past in innovative ways, it accepts the principle underlying the value of reconciliation. Reconciliation might be valued by that community and the broader society as a means to guarantee that a fair democracy prevails. A possible rule that may be inherent to this value is that of apologising with sincere regret when you have hurt your friend. Such a means to instil values in a school might also direct interpersonal relationships.

In the above example reconciliation became a value the moment its underlying principle was acknowledged as worthy to live by and facilitate to the learners of that school. This example is illustrated in Diagram 2.

[13] *Former Model C schools* are schools that after 1993 changed their admission requirements to accommodate all ethnic and cultural groups. They were called *Model C* schools during the Apartheid era, and only white learners were allowed to attend these schools.

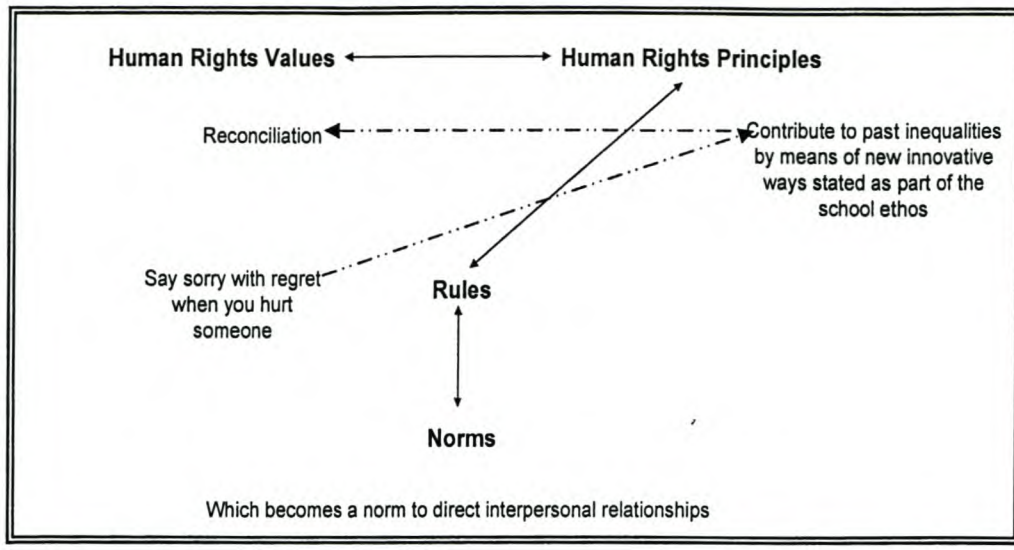


**Diagram 2: An application of how human rights values become discernible; based on the connection between values, principles and rules (norms) as illustrated in Diagram 1**

Learners come to school with rules (norms) inherent to their being, based on the teachings of parents, belief systems or religious institutions (cf. 2.3.2). Inherent rules – and to some extent principles and values as well – are what Poulmatka (in Morrison, 2000:130) refers to as *value cognition* of learners. It can be argued that educators need to facilitate values in such a way that learners become aware of their value cognition. In this regard Poulmatka (in Morrison, 2000:130) recommends that

> *[t]he beginning of value education includes teaching a rich vocabulary of values and helping the child to gradually relate his[14] own value cognition to value terms … in this way making him more conscious of his ability to recognise values and to state them in words.*

Human rights values, therefore, need to be made explicit so that learners are able to become aware of them. This awareness might also contribute towards creating greater tolerance in learners. In Chapter 5 recommendations will be provided that might be able to assist educators in facilitating human rights values and initiate noticeable change in learners and educators.

The following hypothesis will be explored in Chapters 4 and 5*: If human rights values are not at some stage facilitated or taught explicitly by means of formal curriculum contents, and are facilitated or taught only by means of the hidden curriculum, the learners' inherent value*

[14] All quotes are quoted verbatim; therefore language that might be interpreted as sexist does occur in quotes, and is not corrected by the author.

*awareness might not transform into a conscious awareness that has the potential to transpire into noticeable transformation.*

The attempt to justify the use of the term human rights values focused on quite a few other important aspects of values education to be considered in this thesis. In Section 2.3.3 the identified human rights values will be explained.

### 2.3.3. Identifying and explaining certain human rights values

The first democratic government in South Africa (1994) initiated the principle that the South African Constitution (1996) must guide the value selection in all spheres of the South African community to ensure that no one is excluded and that communal values are pursued. The DoE attempted to identify a common set of values (see 2.3.1) to which all South Africans could adhere. The Manifesto on Values, Education and Democracy (August 2001) was introduced as a product of this endeavour. This document (Manifesto on Values, Education and Democracy, 2001:ii) states that *[b]ecause it is a document that operates in the realm of values, ideas and philosophy, the debate will never really be closed or end, and indeed ought to remain alive at this time and in the future.* One can argue that to accommodate the values of diverse groups, values enshrined by the Bill of Rights (1996) and grounded in the Universal Declaration of Human Rights (1948), were used as a point of departure.

Although Waldorf Schools are not exposed to the Manifesto on Values, Education and Democracy (2001), they also have a responsibility to educate responsible South African citizens. The communal values underlying the Bill of Rights (1996) that draws on the Universal Declaration of Human Rights (1948), are clearly visible in the Waldorf Curriculum (1995) and these general, universal and/or communal values form an integral part of the curriculum.

The human rights values of equity, equality, non-racism, non-sexism, open society, respect, rule of law, human dignity, social justice, reconciliation, democracy, accountability and responsibility, based on principles enshrined by the Universal Declaration of Human Rights (1948), will now be discussed. This will include a study on how human rights values are manifested in the Waldorf Curriculum (1995), together with the way in which they are described in the Manifesto on Values, Education and Democracy (2001), which is the supporting document for the RNCS (2002).

#### 2.3.3.1. Democracy

Democracy is described as *a society's means to engage critically with itself* and is seen as the first of the 10 fundamental values described in the Manifesto on Values, Education and Democracy (August 2001: iv). Democracy, as a value, forms the foundation of Waldorf Education (Waldorf Curriculum, 1995:15). The idea of critical engagement underpins the Waldorf approach to democracy, since participatory decision-making is emphasised. The aforementioned notion requires a particular kind of culture or environment that can provide an opportunity for the healthy development of democracy. According to Longley (in Cairns, 2000:71) democracy *requires an institutional habit of tolerance that goes beyond peace between factions, and deepens into an ability and willingness to listen and to learn.* Beckmann and Nieuwenhuis (2004:60) classify democracy as an ideological value[15]. This value, they argue, is based on the idea that the voice of the nation should be heard vis-à-vis governance in all public institutions. Democracy promotes the ambitions and goals of a society. It can thus be cited as a community right (Tlakula, 2002:35) and an absolute right (Gevisser & Morris, 2002:191).

#### 2.3.3.2. Social justice and equity

Beckmann and Nieuwenhuis (2004:60) describe social justice and equity as social moral values that aim to ensure dynamic interpersonal relationships. Social justice and equity might also be defined as absolute rights to freedom, and as a means to assure true emancipation for all people in all spheres of life. Not only does this emancipation refer to the noble achievement of liberation of the mind and spirit, but it also entails the liberation of all people from the material straits of poverty (Gevisser & Morris, 2002:191). The DoE sees education as one of the imperative resources in addressing the problem of poverty (Manifesto on Values, Education and Democracy, 2001:iv). The Waldorf Curriculum (1995) also calls attention to these inalienable rights as underlying values in their curriculum document. They explicitly state that Waldorf Education *is an education for all* (Waldorf Curriculum, 1995:1). The Waldorf Curriculum (1995:11), moreover, states that its origin was partly a response to the fact that there was barely any social justice and equity in Germany at the time the first school was founded in 1919. This approach to education was available not

[15] Ideology can be viewed as a set of ideas and opinions that rule the thinking of a dominant group or culture (Grundy, 1987; Breidlid, 2003; Wraga & Hlebowitsh, 2003). Breidlid (2003:84) supports Althusser's ([1969] in Breidlid, 2003) claim that ideology is located in social practices. According to Thompson ([1984] in Breidlid, 2003:85) *ideology functions as the relation through which human beings live in relation to the world.* An *ideological value* can thus be socially constructed and is based on the ideas, belief systems and opinions of a dominant group.

only to *the privileged classes, with boys having preference* (*ibid.*), as was the case at that time, but to all beings in the specific social environment.

#### 2.3.3.3. Equality

Equality involves the notion of tolerating different people; however, its meaning entails much more than merely tolerance, as the Manifesto on Values, Education and Democracy 2001:iv) makes clear: *There is a difference between treating everyone as equals, and their being equal.* This value denotes not only understanding one's rights, but realising that others have rights too. Equality governs our relationships with one another, alongside the state's relationship with its citizens (Gevisser & Morris, 2002:192). Beckmann and Nieuwenhuis (2004:60) argue that equality is a natural right and not a value. However, it has been argued (2.3.2.) that equality is indeed a natural right to be valued (Gevisser & Morris, 2002:192) in order to provide for social justice and equity as values. Since equality is so closely linked to social justice and equity (Beckmann & Nieuwenhuis, 2004:60), it cannot be rejected as a value. The Waldorf Curriculum (1995:4) necessitates equal access to education for all and states that it *deliberately promotes mixed ability classes, allowing pupils with a wide range of abilities to learn side-by-side.*

#### 2.3.3.4. Non-racism and non-sexism

Non-racism and non-sexism refer to the notion that there should be no discrimination whatsoever against anyone regarding his/her ethnic, cultural or sexual orientation. This value necessitates that past injustices must be rectified. In addressing these values it is crucial that all people should have the same opportunities to free their potential (Manifesto on Values, Education and Democracy, 2001:iv). The Waldorf Curriculum (1995:3) supports this notion in that it states that *[i]t is the birthright of every person, irrespective of race, gender…to receive an education that prepares him or her for an enriched, empowered and self-sustaining life.* The document (Waldorf Curriculum, 1995:11) also maintains that education should cut across gender and class. Beckmann and Nieuwenhuis (2004:60) argue that non-racism and non-sexism, like social justice and equity, are social moral values that regulate interpersonal relationships.

#### 2.3.3.5. Human dignity (*ubuntu*)

*Ubuntu* is a philosophy *underpinned by tolerance and generosity of spirit* (Battersby, 2002:30). Its basic premise is that *[h]uman beings are human beings because of other human beings* (O'Regan, 2002:165). Referring to the values highlighted in the Manifesto on Values, Education and Democracy (2001), Gevisser and Morris (2002:193) have the following to say regarding the role of *ubuntu* in government education:

> *Equality might require us to put up with people who are different; non-sexism and non-racism might require us to rectify the inequities of the past; but* ubuntu *goes much further: it embodies the concept of mutual understanding and the active appreciation of the value of human difference. It requires you to know others if you are to know yourself, and if you are to understand your place – and others' – within a multicultural environment. Ultimately,* ubuntu *requires you to respect others if you are to respect yourself.*

Not everybody, however, considers *ubuntu* as a value. Beckmann and Nieuwenhuis (2004:60) argue that *ubuntu* is a way of life and not a value as such. They further state that the term *ubuntu* includes values such as love, respect, peace and diligence. However, it can be argued that *ubuntu* does indeed embrace these values. The concept of *ubuntu* must therefore be cited as an umbrella term for these values; and something to be valued within itself; based on the principle of *I am human because you are human* (Gevisser & Morris, 2002:193). Besides the above-mentioned values that support *ubuntu*, it is worth adding those values stated by Gevisser and Morris (2002:193), namely compassion, kindness, altruism and respect. They conclude by saying that these values are essential in creating schools where the culture of teaching and learning can flourish (Gevisser & Morris, 2002:193).

It is clear out of the above that *ubuntu,* as a value, receives much attention in the framework of the RNCS (2002). The Waldorf Curriculum (1995) also pays attention to the value of *ubuntu*. They discuss it in the context of disadvantaged and suppressed communities, and states that *[t]hese communities recognise the value of the education in restoring human dignity* (Waldorf Curriculum, 1995:11).

#### 2.3.3.6. An open society

According to the Manifesto on Values, Education and Democracy (2001:16-17) an open society is explained as a society *where power is vested in the will of all the people and fear has no place* and that the South African Constitution (1996) and its underlying values must be viewed as *the route to an open society*. An open society necessitates transparency of all actions taken (Beckmann & Nieuwenhuis, 2004:60) and this requires a culture of open dialogue. This implies that people should not merely be observers of society, but active participants (Manifesto on Values, Education and Democracy, 2001:17). One might argue that the value of an open society is a prerequisite for the social construction of any knowledge. The Waldorf Curriculum (1995:16) stresses the importance of an open society as a means to ensure continuity in education and describes its approach as *open, consultative and transparent*. The document (Waldorf Curriculum, 1995:8) states:

> *Due to the close involvement of parents in the education of their children, communication is continually encouraged. Various feedback systems are in place in Waldorf schools (e.g.* class links*) to deal with the difficulties that may arise. Teachers encourage free and open feedback from their pupils, creating co-operative attitudes of learning rather than polarised teacher-pupil situations.*

The above-mentioned transparency that involves educators, parents and learners, provides a healthy environment for social construction of knowledge and curriculum processes to take place.

#### 2.3.3.7. Accountability (responsibility)

Accountability and responsibility are viewed as inseparable values in the Manifesto on Values, Education and Democracy (2001). Gevisser and Morris (2002:213), rely on the Report of the Working Group on Values in Education that emphasises the importance of institutionalising the lines of accountability that states:

> *Children and young adults ... are the responsibility of parents and teachers, who in turn are accountable to school governing bodies and the educational authorities, who in turn are accountable to the citizens of the democratic society.*

Powell (2002:123) maintains that accountability is only successful if *entire systems are held accountable for addressing inequities in education* and not simply one or two individuals. Gevisser and Morris (2002:213) posit that we are all responsible for the progression and development of our nation through education, but that we are also responsible for our own behaviour and that of others in society. Accountability and responsibility, therefore, refer to some kind of liability to ourselves and those around us to the benefit of the entire community. Such values, Beckmann and Nieuwenhuis (2004:60) maintain, might also assure order in society. The Waldorf Curriculum (1995:16) describes the workings of the school and the community as a joint ownership and responsibility of all those involved in the educational setup.

#### 2.3.3.8. Respect

Beckmann and Nieuwenhuis (2004:60) describe respect as an interpersonal value that forms the foundations of all human interaction. According to Gevisser and Morris (2002:196) the Universal Declaration of Human Rights (1948) *states that education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms*. Respect undoubtedly has some significance in promoting values underlying human rights. It entails admiration for one another's cultural identity, language and values, together with the values of the entire community (Gevisser & Morris, 2002:196). Morrison (2000:130) states that cultural values raises complex issues and that these issues can only be resolved by means of *respect for cultural distinctions*. This value forms the foundation for basic communication, teamwork and productivity (Gevisser & Morris, 2002:195). In a recent translation of some of Rudolf Steiner's lectures, the following was stated regarding fostering respect in learners:

> *In observing children, you can see how, when those around them relate to them properly, they develop a feeling of respect toward people. If you follow what becomes of these children later in life, you will find that this feeling of respect has so transformed these individuals that, through their words or sometimes simply just by the way they look at you, their presence is a deed of goodness* (Steiner, 2001:88).

This passage highlights the importance of respect as a value that can only be fostered if role modelled adequately by parents and educators. Like government schools in South Africa that adhere to the OBE philosophy, Waldorf Schools attempt to cultivate this interpersonal

value in learners so as to promote, among other things, peace and tolerance among all citizens.

#### 2.3.3.9. The Rule of Law

The rule of law is an indispensable value regarding a well-ordered and safe society for all South African citizens (Beckmann & Nieuwenhuis, 2004:60). It refers to the supremacy of the law and the understanding that if the law is taken into one's own hands or is broken, the State is entitled to punish offenders (Manifesto on Values, Education and Democracy, 2001:18). The Manifesto on Values, Education and Democracy (2001:18) further describes the rule of law as a commonly acknowledged code that assures that accountability, together with an open society, succeeds. This judicial value must be viewed in the light of all the other human rights values and not in isolation. If this value receives appropriate attention it might contribute to the minimisation of human rights violations.

#### 2.3.3.10. Reconciliation

In one part of the Waldorf Curriculum (1995:13) the contribution of Waldorf Education to reconcile South African society, is described in the following way: *Since 1986 Waldorf Education has made deliberate moves to help start the process of reconstruction in South African society.* Right at the beginning of the document (Waldorf Curriculum, 1995:1) it states that attempts had been made to contribute to *the overcoming of the effects of social, economic and environmental deprivation* and *the healing of the wounds of apartheid.* It is clear that the Waldorf approach to education has attempted to make immense contributions to the South African society by means of assisting in the process of reconciliation. Reconciliation can be viewed as an umbrella term that includes other human rights values such as: equality, social justice and democracy (Manifesto on Values, Education and Democracy, 2001:20). The RNCS (2002) also emphasises reconciliation as a means to heal, especially the cultural and educational divisions inherited from the Apartheid era. The Manifesto on Values, Education and Democracy (2001:20) states that reconciliation is not possible without the *acknowledgement and understanding of this complex, difficult but rich history.* It is envisaged that from the value of reconciliation a common identity of *South-Africanness* should naturally flow (Manifesto on Values, Education and Democracy, 2001:20).

Human rights values not only have the potential to educate socially literate learners, but might also contribute to a *value conscious-making process.* Whether these values are

indeed adhered to and facilitated informally in incidental situations or in formal situations is another question to be addressed in Chapters 4 and 5. The theory and philosophy set thus far (socially constructed curriculum theories in the paradigmatic and post-paradigmatic contexts, and human rights values) will subsequently be joined together in the OBE and Waldorf Education contexts.

## 2.4. OBE AND THE REVISED NATIONAL CURRICULUM STATEMENT OF SOUTH AFRICA

OBE refers to a philosophical and/or theoretical approach[16] to education in which all activities are organised and focused to assist learners to end their learning experiences successfully. This entails organising curriculum, instruction and assessment to meet certain formerly defined outcomes (Botha, 2002:363). The belief that all learners can learn and succeed at their own time; that success breeds success; and that schools control the conditions of success, forms the foundations of OBE (Spady & Marshall, 1991:67).

The OBE philosophy and theory was constructed over a period of 50 years with various influences shaping it. King and Evans (1991:73-74) state that underlying the OBE philosophy the following theories and movements are found: the objectives model of Ralph Tyler; the outcome movement as was initiated by William Spady for the first time; the criterion-referenced measurement theory described by Glaser; Bloom's mastery learning model; the notion of accountability; and lastly, competency-based education as described by William Spady (2.4.2.2.a.ii).

Spady and Marshall (1991:67-72) state that OBE can manifest itself in three different forms that are quite different from one another. These are traditional OBE, transitional OBE and transformational OBE.

Firstly, Spady and Marshall (1991: 68) note that **traditional OBE** can *actually be labelled Curriculum-Based Objectives* because the curriculum precedes the outcomes during the designing stage. This approach has its downside, which Spady and Marshall (1991:69) describe in the following way:

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[16] OBE might be referred to as both philosophical and theoretical – philosophical in the sense of being a concept holistically reasoned by philosophers in education as foundation for certain education practices; and theoretically in the sense of being an academic explanation for principles underlying certain education practices.

- The concept of *culminating demonstration* is limited to individual units of instruction, which makes each unit and end unto itself, and its substance and processes quite specific.
- Hardly any change in content and structure of curriculum occurs. Content largely receives attention; the only difference is that it goes with a clear set of outcomes.
- The learning context or setting does not change, and the position is taken that learning and assessment can only occur in the school and classroom.
- The learner envisaged is narrow in the sense that it only provides for academic competencies of individuals.
- Schools that function in the traditional framework hardly ever challenge policies, documents and practices they adhere to, especially regarding the nature of the school day, the time-defined structures, or the content included/excluded from the curriculum.

Secondly, **transitional OBE** is described as the *Twilight Zone between traditional subject-matter curriculum structures and planning processes and the future-role priorities inherent in transformational OBE* (Spady & Marshall, 1991:69). Based on Spady and Marshall's (1991:70) experiences of schools that implement transitional OBE, the following three stages are noticeable: incorporation, integration and redefinition. *Incorporation* involves a process in which educators are made aware of OBE by means of staff development. *Integration* involves a process in which the curriculum is redirected and redesigned. *Redefinition* is described as the most advanced stage of transitional OBE that opens the door to transformational OBE.

Thirdly, **transformational OBE** is rooted in the question: *Why do schools exist in this day and time?* Its answer is*: To equip all students with the knowledge, competence and orientation needed for success after they leave school* (Spady & Marshall, 1991:70). This approach takes nothing about schooling in present times as a given, and attempts to challenge everything concerning schooling all the time. Spady and Marshall (1991:72) make the following closing remark regarding this approach:

> *With its focus on the future, its philosophical commitment to success for all students on Outcomes of Significance in life, and its implications for fundamentally redefining the curriculum, instructional delivery, assessment, and credentialing components of schooling, Transformational OBE gives schools a profoundly different means for restructuring themselves.*

The three approaches discussed above clearly link up with Habermas's three fundamental interests as explained in Section 2.2.1. Traditional OBE might be linked to the technical interest, based on the link the technical interest and traditional OBE have with the objectives model as a means to ensure that a certain product is obtained (2.2.1.1). Transitional OBE might be linked to the practical interest. This connection can be made based on the interpretative undertone of the practical interest (2.2.1.2) and the stages noticeable in transitional OBE, namely: incorporation, integration and redefinition. These stages appear to provide more opportunities for individual interpretation. Critical engagement is imperative to transformational OBE. This seems to correspond to the emancipatory interest's main concern with critical theorems to gain authentic insight (2.2.1.3). These connections can be made on the premises of several shared ontological, epistemological and methodological assumptions.

An important consideration is that the philosophical and theoretical foundation of the initiatives for development of a new national curriculum was based on the principles of transformational OBE (Waghid, 2001:127). Transformational OBE provided curriculum developers with a sufficient framework to foster an education system to heal the divided and unequal system inherited from the Apartheid regime (Botha, 2002:362) in a critical manner. This framework also provided an opportunity for South Africa to move away from its traditional aims-and-objectives approach to one that is outcomes-based. The latter approach promoted a communal vision of lifelong learning for all citizens and learners. Creative and critical citizens who are free from violence, discrimination and prejudice; and who are equipped to compete in an increasingly competitive global economy, are envisaged (RNCS, 2002; Botha, 2002:362). However, it is debatable whether the principles underlying transformational OBE are in fact evident in OBE as practised in South Africa (cf. 2.4.2.2).

OBE as a learner-centred approach (Botha, 2002:369) also endeavours to meet the needs of learners. Focusing on the learner and not on the educator (as was predominantly the case in the education system of the previous dispensation) brings the role of the educator into play. In the following section the role of the educator in an OBE context will be discussed.

### 2.4.1. The role of the educator as facilitator

The RNCS (2002:9) briefly mentions the kind of educator that is envisaged and the significant role he/she plays within the OBE context. It might, however, be argued that this is indeed only a summarised job description for educators who are not trained in outcomes-based education philosophy and theory. The traits, together with the attitude that is required to guide learners to become fully empowered, do not form part of this description. The only traits listed are educators' dedication towards education, and a caring disposition (RNSC, 2002:9). A gleaning of existing literature regarding OBE highlights curriculum processes and learner-centeredness so excessively that it appears as if the individual who needs to make everything happen – the educator – receives almost no attention and guidance. Curriculum processes and learner-centeredness should indeed be emphasised, but as part of a balanced discourse in which the role of the educator is equally depicted.

According to the RNCS (2002:9) educators as facilitators of the learning process should be

> *…mediators of learning, interpreters and designers of Learning Programmes and materials, leaders, administrators and managers, scholars, researchers and lifelong learners, community members, citizens and pastors, assessors and learning area/phase specialists.*

These required roles place an immense responsibility on educators given the fact that most South African educators are not qualified as OBE educators. In fact, many of them are under-qualified to be educators (Mason, 1999:138; cf. 4.4.2.1).

Jansen (1998:323-324) argues that *departmental documents are equally ambitious with respect to the changing demands made on the teacher under OBE*. He further states that the changing role of educators from authority figures to facilitators creates a *conceptual leap of staggering proportions,* especially regarding social relations in the classroom. In an interview with Spady, Brandt (1992/1993:70) once again disregarded the subject of the specific role and traits of educators. Spady only mentioned that for OBE to function properly educators constantly need to ask themselves the following questions:

> *First, do we have a clear focus on what we expect of our kids? Second, are we willing to provide expanded opportunities for our kids to be successful? Third, what can we say about the system of expectations we have in our district?...And*

*fourth, how do we design curriculum? Are we designing down from clearly-established outcomes, or are we simply buying textbooks and perpetuating what has been done for 100 years?*

These questions are in line with the basic principles of OBE, namely to have clarity of focus, to expand opportunities, to have high expectations and to design down (Brandt, 1992-1993:66). However, one could ask: *What value do such questions have in the given context, if educators did not even receive sufficient training in the basic OBE principles and underlying philosophy?*

The Manifesto on Values, Education and Democracy (2001) provides the educator with certain strategies to facilitate human rights values. Once again it does not seem as if the types of traits, together with the attitude that is needed by an individual to guide learners to grasp human rights values, have been attended to sufficiently.

With this understanding of the role of the educator in an OBE context, the philosophical framework for curriculum processes, set prior to now (2.2), will be discussed with reference to OBE and the implications thereof for the facilitation of human rights values (2.3).

### 2.4.2. The implications of the curriculum theory framework and the facilitation of human rights values in OBE

OBE faces immense challenges with regard to curriculum and other related issues in the South African educational context. Some of the challenges, issues and possible outcomes come to the fore when they are viewed against the background of socially constructed curriculum theory in paradigmatic and post-paradigmatic contexts. These challenges and issues will be addressed in the following discussion. It is not possible to cover all aspects that arise, and consequently only main issues will be addressed. The RNCS (2002), as a value-driven document with human rights values inherent to it, will be discussed in relation to the role of the OBE educator to facilitate these values.

#### 2.4.2.1. Socially constructed curriculum theory and the RNCS

A curriculum that is socially constructed could be described on a macro and micro level within the RNCS context. The difference of these to levels will subsequently be described.

a. Socially constructed curriculum theory on a macro-level

Due to its context-specific nature, the socially constructed curriculum theory has the propensity to eliminate universalities in curriculum processes to some extent. A universal curriculum philosophy and/or theory, such as OBE, might therefore accept various forms if it is based on different ontological, methodological and epistemological presumptions. It might also adopt other forms based on the differences of beliefs, values and knowledge systems inherent to the different settings. Grundy (1987:7) posits that

> *[i]f we scratch the surface of educational practice, and that implies organizational as well as teaching and learning practices, we find, not universal natural laws, but beliefs and values.*

This implies that if a curriculum is socially constructed and based on a global education philosophy and theory such as OBE (Cross, Mungadi & Rouhani, 2002:176), OBE will in fact manifest differently in various contexts and social settings. Different manifestations could also be the result of differences in beliefs and values of the socio-cultural context in which a curriculum occurs. The nature of OBE philosophy and theory, furthermore, will also be influenced by the premises upon which it is socially constructed (cf. Grundy, 1987:7). These premises might be partly determined by the values and beliefs of the basic human interests of the society in which OBE operates. If we, therefore, *scratch the surface* of what is intended by OBE and what actually happens in practice, we might find vast differences. For example, if OBE in the South African context that was meant to function on the premises of an emancipatory framework, is based on the premises of a practical or technical framework, the universal surface of OBE might become distorted due to context-specific societal influences.

The above-mentioned reinforces the idea that a socially constructed curriculum framework largely consists of a wide variety of social, political, economic, cultural and ideological aspects that influence curriculum activities and the accompanying change (Grundy, 1987; Cornbleth, 1990). Cornbleth (1990:31) states that

> *[t]he sociocultural context often provides the impetus for curriculum change. At times, education systems seem more responsive to sociocultural expectations and demands than to those of their clients or participants (e.g. students, teachers).*

In this context one can argue that South Africa's democratic government was not much concerned about the expectations and demands of parents, educators and learners regarding education activities when they initiated transformation in the educational sector. It appears as if the authorities were more concerned with rectifying the socio-cultural injustices of the past, and to make South Africa's youth globally competent (cf. RNCS, 2002:1-8). In accord with the aforementioned, Grundy (1987:6) claims that to understand the meaning of any set of curriculum practices, the curriculum must be viewed as a product of the historical events that preceded the change, and as a reflection of the social milieu in which the curriculum exists. Considering this in a South African context, it is obvious that the socio-cultural history of the country, and the overall social milieu, influenced the choice of educational system, namely OBE (4.4.2.6). The assumption can be made that when OBE was decided upon, the underlying philosophy and theory thereof best suited what was envisioned by the policy-makers. The practical influences of such a system were perhaps not thought through adequately and consequently gave rise to a variety of curriculum-related issues (cf. 2.4.2.2). It might also be argued that the overemphasising of socio-cultural aspects neglected the demands and expectations, and to some extent the values, beliefs and knowledge systems, of role-players in education. This might be one of the reasons why it appears as if many people did not accept OBE in South Africa. In this regard Cross et al. (2002:180) state that if an education strategy such as OBE is borrowed from other countries without considering the contextual or socio-cultural settings, that the local context might not be suitably prepared to receive such ideas.

b. Socially constructed curriculum theory on a micro-level

Social construction also involves construction of knowledge on a micro-level by individual educators and learners. Outcomes serve as frameworks on which knowledge can be constructed. Cross et al. (2002:182) claim that due to the poor training of educators and the lack of resources *the majority of teachers found it difficult to know what to teach and tended to act as mere technicians without the necessary conceptual and content tools* (4.5.2.1.b). It appears, therefore, as if educators might not be in the position to meaningfully construct knowledge. Cross et al. (2002:182) continue by stating that knowledge in classrooms was reduced either to constructs that educators and learners brought to classrooms, or simply to

products of classroom interaction. The notion of socially constructing classroom knowledge in a South African context might thus be rightly questioned. This notion will receive attention in Chapter 4.

#### 2.4.2.2. Paradigmatic considerations

In Sections 2.4.2.2.a-2.4.2.2.c notions regarding the implementation of OBE will be explored on the premises provided in Section 2.2.1. Exploring OBE on these premises might assist one in comprehending the complex nature of this education model as introduced in South Africa. Such understanding might also assist one in comprehending issues regarding the facilitation of human rights values.

a. <u>The technical interest and curriculum as product with reference to the OBE model and the RNCS</u>

The technical interest, as described earlier (2.2.1.1), is a paradigm that is characterised by an empirical-analytic nature (Grundy, 1987). Knowledge in this context is seen as being *out there* and must be discovered through systematic scientific inquiry (Frame, 2003; Grundy, 1987). Within this paradigm emphasis is placed on the achievement of fixed educational outcomes (Graham-Jolly, 2003:9) and the view of curriculum as some sort of product to be manufactured (Grundy, 1987). The knowledge, values and methods underlying the technical paradigm was especially evident in the education activities of the previous dispensation (cf. Graham-Jolly, 2003:9). It might be argued that some elements of this paradigm are visible in the newly adopted OBE model. This notion will subsequently be elaborated upon and should be viewed against the features of the technical paradigm stated in Sections 2.2.1.1.a and 2.2.1.1.b.

*i. Curriculum as a product*

Graham-Jolly (2003:6-7) supports Buckland's ([1982] in Graham-Jolly, 2003) criticism on Tunmer's ([1981] in Graham-Jolly, 2003) work that states:

> *By taking a narrow* philosophical stance *and ignoring the important sociological dimensions of the curriculum process, Tunmer effectively de-politicises education and treats curriculum as if it were the product not of social, economic, political and ideological history but based on a set of universally-valid* realms of meaning *or selection of* subjects.

The above quote elaborates that when a curriculum is viewed as a product, its relationship to societal structures is not taken into consideration and the curriculum becomes objectified as something with inherent universal truths. Theoretically, this might imply that social aspects are not included in the process of curriculum construction and knowledge. One might argue that OBE in South Africa does not adequately provide for the crucial relationship between the curriculum and different societal structures[17]. The possibility that this relationship is not taken into consideration creates the danger that the RNCS (2002) might become a mere product. Different societal structures are mainly the result of the legacy of Apartheid, which in Graham-Jolly's words (2003:5), *ensured the continuity of vast inequalities between schools previously divided according to race*. He continues by providing the following example: a science lesson taught in a well resourced school with laboratories and well qualified educators will differ immensely from the same lesson being taught in a rural environment at a school with no resources whatsoever, and an under-qualified educator (Graham-Jolly, 2003:5). Therefore, if the RNCS (2002) is universified to such an extent that it ignores the vast differences in various communities; it might face the danger of becoming a mere product (2.2.1.1.a.i; 2.2.1.1.b.i).

*ii. Absence of a historical legacy*

Jansen (1998:322) states that *OBE does not have any single historical legacy* and is constructed from a number of earlier theories and movements in curriculum inquiry. These theories and movements include the following (King & Evans, 1991:73-74; Jansen, 1998:322; Waghid, 2001:127):

- the objectives model of Ralph Tyler (1950s);
- the mastery learning model of Benjamin Bloom (1963, based on Caroll's model of school learning);
- the use of the terms outcome and goal by Spady and Mitchell in the late 1970s and early 1980s when referring to competencies, knowledge and orientations;
- criterion-referenced measurement as described by Glaser (1963),
- the accountability movement of the 1970s; and
- the competency based education of the late 1960s.

[17] *Different societal structures* in this context refer to the vast difference at various levels of development and literacy in schools in different geographical communities that resulted from cultural and educational divisions inherited from the Apartheid era. The needs, expectations and demands of these communities vary considerably.

It is evident from the above that quite a few of these theories and movements have their origin in behaviourism. Jansen (1998:322) maintains that OBE has its roots in the behavioural psychology of B.F. Skinner and poses a critical question in this regard, namely: *Can outcomes survive their psychological roots in behaviourism?* Mark Mason (1999:138) maintains Jansen's argument that in order to successfully implement OBE in South Africa, one must prevent that outcomes be *trivialised into objectives typical of behaviourism*. In 2.2.1.1.a of this thesis it was argued that behavioural sciences had a vast influence on the technical interest due to the specific nature of behaviourism in relation to the paradigm concerned. It is, therefore, necessary that those who work with the curriculum should attempt to prevent the trivialisation of outcomes into objects in order to avoid that the curriculum becomes product oriented (2.2.1.1.b.i).

*iii. Multiplication of educator's administrative demands*

Jansen (1998), Mason (1999) and Botha (2002) mention that the implementation of OBE has multiplied the administrative demands on educators. These demands include timetabling, selection of appropriate content to meet certain outcomes, excessive assessment of large classes, to name but a few of the issues. According to Graham-Jolly (2003:9) these demands are mainly technical in nature. Technical tasks might have the propensity to inhibit the creativity and individual initiatives of educators (Graham-Jolly, 2003:9). This notion might result in educators handling curriculum activities so as to produce a particular product. These notions might also endanger the professionalism of educators (2.2.1.1.a.iii; 2.2.1.1.b.ii).

b. <u>The practical interest and curriculum as practice with reference to the OBE model and the RNCS</u>

The practical interest (described in Section 2.2.1.2) states that humans are capable of reasoning through symbolic interaction[18] (Frame, 2003; Grundy, 1987) and that the process of meaning-making results in the production of knowledge (Grundy, 1987). This means to knowledge production is grounded in the historical-hermeneutic sciences (Grundy, 1987) and is regarded as socially constructed (Frame, 2003). It appears as if many of these qualities were aimed at the time when OBE was first introduced in South Africa in 1997. This notion will be explored under the following headings: The manipulation of consensus, The lack of

[18] *Interaction* here does not refer to action *upon* an environment, but action *with* the environment (Grundy, 1987:14).

interaction and constructive dialogue, Changing roles and interaction, and Meaning-making and language.

*i. Manipulation of consensus*

Grundy's concern regarding the practical interest, namely that manipulation of consensus has the propensity to lead to deluding of participants (2.2.1.3), might to some extent be linked directly to what happened in South Africa during the introduction of the OBE model. This claim might be reinforced by Waghid (2001:128), who posits that

> *...state policy makers, educational consultants, local administrators and selected educators authoritatively construct outcomes, their claim to operate in a critical frame might become flawed by power structures such as control and manipulation.*

It thus becomes evident that despite this paradigm's good intentions to allow for interaction of all participants in curriculum processes, it does not seem to be sufficient in the South African context. The reason for this might be that it does not adequately provide for autonomy and responsibility of all role-players in education.

*ii. The lack of interaction and constructive dialogue*[19]

The practical interest, unlike the technical interest, demands a non-instrumental approach to curriculum activities. According to Waghid (2001:127) *the idea of prescribing outcomes is attuned to an instrumentally justifiable view of education*.... This paradigm argues for different people to participate in curriculum activities so as to make meaning of situations and to improve upon practices. It might, however, be argued that the excessive emphasis on outcomes (Botha, 2002:369) has undermined the possibility of OBE to function in the practical paradigm. This is mainly due to the fact that interaction, as a process of meaning-making and a means to come to terms with new knowledge constructs, is neglected. Another reason for this insufficient interaction might also be that a culture of constant interaction is not present in the South African educational sector. This assumption can be verified by research done, that indicated that dialogue is at the

[19] When reference is made to dialogue in this thesis it refers to a notion of understanding, rather than merely uttering words. This requires not only to be heard, but to listen so as to comprehend the meaning underlying the dialogue. When dialogue becomes a procedural means to assist people in understanding difference from their own perspectives, as well as from the perspectives of others, it could be referred to as *constructive dialogue*. *Critical dialogue* must also be viewed against this background, but should further be regarded as dialogue applied to question occurrences so as to improve upon practices with which actors are confronted (cf. Gevisser and Morris, 2002:197 & Morrow, 2002:25).

same time desired and lacking in South Africa (Manifesto on Values, Education and Democracy, 2001:23; cf. 4.5.2.4.a).

*iii. Changing roles and interaction*

Following on the above, and together with the fact that so many issues arose during the implementation of OBE in South Africa, curriculum processes focusing on classroom interaction remained unattended (cf. Frame, 2003:25), thus defeating the interests, beliefs and values underlying the practical paradigm of curriculum activities. The changing roles of the educator and the learner also had an immense influence in this regard (cf. 2.4; 2.4.1). Educators were no longer considered authoritative leaders with all the knowledge, but facilitators; and learners were not viewed as passive listeners, but as active participants in the learning process (RNCS, 2002:8-9; Jansen, 1998:324; 4.5.2.2.b). These changing roles demand interaction in order to contribute not only to the construction of knowledge, but also to teaching-learning opportunities in general.

*iv. Meaning-making and language*

A practical paradigm necessitates symbolic interaction and personal judgment as a means to direct practical action (2.2.2.3; 2.2.2.3.1.2). In order to interact and form judgments accordingly, it is necessary to possess of a mutual understanding regarding the language used. It might be argued, in agreement with Jansen (1998:323), (with acknowledgement of the changes made to the curriculum since he wrote the particular article) that *...the language of OBE and its associated structures are simply too complex and inaccessible for most teachers to give these policies meaning through their classroom practices*. The RNCS (2002:5) states that one of the reasons for revising the curriculum was to simplify its language. If we consider the fact that so many educators in South Africa are under-qualified (Mason, 1999:138) to be educators, let alone the fact that they might equally be severely under-qualified with regard to the demands of OBE, inaccessible curriculum language becomes another barrier to be overcome. In Chapter 4 some examples of educator's obliviousness towards certain concepts used in education is demonstrated.

c. The emancipatory interest and curriculum as praxis with reference to the OBE model and the RNCS

As stated in Section 2.2.1.3, the emancipatory interest can be described as a state of autonomy wherein individuals should become independent of everything exterior to themselves (Grundy, 1987). Within this paradigm, knowledge is generated by means of critical theorems and authentic insight that can be produced by means of self-reflection (Grundy, 1987). Regarding curriculum processes, this paradigm maintains that everything should be understood in relation to broader economic, political and social contexts; and assumes that values and interests of the dominant group in society are promoted (Frame, 2003:27). Although this paradigm provides the proposed philosophical foundations on which OBE was meant to function in South Africa, discourses and practices do not always abide by these philosophical foundations. This might especially be due to problems that arose during the implementation stage and the assessment of this model.

*i. Dialogical relationships and curriculum processes*

Grundy (1987:115) states that if curriculum processes are viewed as a form of praxis (therefore functioning in the emancipatory paradigm), a dialogical relationship is assumed, among all participants involved (4.5.2.4.a). It might be argued that with very good intentions, the South African government proposed a dialogical approach to education that allows open, critical debate (Waghid, 2001:127). One might, however, argue that if the participants to be included in such debates do not function in a critical paradigm, such ideals might not succeed and that authoritism might prevail.

It could also be argued that if a dialogical relationship is not directed to constant debate and discussion on the issues underlying curriculum activities, such debate does not constructively contribute to the formation of new knowledge constructs in the field of curriculum inquiry. In this regard, Cross et al. (2002:178) support Rensburg's ([2000] in Cross et al., 2002) view that *the consequence was that curriculum conversation tended to focus on curriculum implementation and not on the theoretical underpinnings of curriculum change.* Thus, if a balanced stance regarding debate on curriculum processes is not taken, such debate might not be to the benefit of curriculum processes. In the same way, if all participants are not involved in such debates the picture might also become skewed and authoritative relations might arise.

*ii. Dynamic curriculum processes*

A curriculum is not merely a set of plans to be implemented; but a dynamic process of planning, acting and reflecting (Grundy, 1987:115). This implies that the act of constructing the curriculum, and its underlying theories, cannot be divorced from the act of implementing it (Grundy, 1987:115). This notion appears to be misconstrued by the DoE. It seems as if they planned the curriculum, acted out the plan and realised that changes must be made to assure better functioning of this plan. When the Review Committee was appointed to assess the process, the members were not expected to question OBE as an approach (Cross et al., 2002:183). They were apparently only required to address the process of implementation (acting) and to give some recommendations in this regard. The dynamic process of planning, acting and assessing could therefore not be followed through to such an extent that it could assist in addressing curriculum-related difficulties.

*iii. Constant critical reconsideration*

Knowledge in an emancipatory framework is a social construct and obliges participants to engage in critical reflection upon this knowledge (Grundy, 1987:115-116; 4.5.2.3.b). In this context knowledge also involves meaning-making and interpretation (Grundy, 1987:116). In this connection, Cross et al. (2002:177) state that

> *[t]he radical intellectual movement that had dedicated its energy to criticism of the apartheid state either could not redefine its agenda under the emerging democracy, or with few exceptions such as Jansen, engaged uncritically and blindly into the project of national reconstruction. Certainly, in such an environment mistakes can easily be made and when they are made they can hardly be corrected.*

These authors address the notion and problems that occur when newly constructed knowledge is not critically reconsidered on a regular basis. Consequently, if the DoE state that they aim to promote critical debate regarding curriculum processes (RNCS, 2002), and they do not engage critically with the knowledge of the OBE philosophy and theory, they cannot claim to operate in an emancipatory paradigm. Cross et al. (2002:178) reinforce this assumption when they claim that some of the democratic educational reform processes went hand in hand with *a lack of a critical mind*.

#### 2.4.2.3. Post-paradigmatic considerations

Within a post-paradigmatic approach it is suggested that the paradigms be reconsidered due to the changing nature of society, the complexity that arises from multiple interacting forces, and the increasing notion of interacting social forces that add up to a variety of cultural discourses to constantly be considered (2.2.2). A post-paradigmatic approach combines different theories and ideas regarding curriculum processes in such a way that it best suits the needs of the socio-cultural environment in which it operates.

It might be argued that if an approach is followed that allows for the influences of socio-cultural settings and that combines various paradigms, the approach to curriculum reformation processes might appear to be less radical (cf. Mason, 1999:139-140). If one operates in a paradigmatic frame of reference when curriculum reform is suggested, curriculum changes might be much more radical due to the notion of moving directly from one paradigm to the next (cf. Kuhn, 1996 in 2.2.1). Such was the case with the implementation of OBE in South Africa. When one leaves an old paradigm behind and moves directly to a new one, changes in the ontology, methodology and epistemology emerge (Frame, 2003:19). These changes might transpire very radically. It is possible that such a radical shift might not allow for the beliefs, values and knowledge systems of individuals that operated within a certain paradigm for an extended period of time. However, if change occurs within a post-paradigmatic approach that stresses the importance of a variety of paradigms (cf. Terwel, 1999:197), different combinations of paradigms might contribute to delaying the process of change so that individual values, beliefs and knowledge systems can adapt in relation to the changes in ontologies, methodologies and epistemologies.

Botha (2002:367) argues for a slower process in which smaller steps are taken during implementation, and reinforces the idea that OBE is a more post-modern trend when he states that *[t]his new curriculum model draw on a variety of current ideas and trends in the international arena and reshaped them to fit local conditions* (Botha, 2000:363). However, if OBE as a post-modern *trend* is not implemented in a post-modern way, i.e. following a post-paradigmatic approach, the possibility exists that it may not be accepted by individuals and groups (educators, learners) that are to implement it. This notion can be the result of personal judgments and the fact that individuals and groups might feel that they lose authority in a process where their beliefs, values and knowledge systems are forced into rapid change.

#### 2.4.2.4. The RNCS and human rights values inherent to it

In Section 2.3 the overall understanding of human rights values within this context was described, while in 2.3.3 the specific values to be addressed were defined and discussed within the OBE and Waldorf frameworks. In this section attention will be given to how these values can be facilitated by educators who are subjected to an OBE system.

The RNCS (2002:8) states that it seeks to embody the values set out by the Manifesto on Values, Education and Democracy (2001) in all the knowledge and competencies the curriculum tries to develop. The RNCS (2002:7) acknowledges its role to teach the 10 fundamental values underlined by the Manifesto on Values, Education and Democracy (2001). It also emphasises the 16 strategies that can be used to familiarise young South Africans with these values. These strategies are the following (RNCS, 2002:7):

- Nurturing a culture of communication and participation in schools;
- Role-modelling: promoting commitment as well as competence amongst educators;
- Ensuring that every South African is able to read, write, count and think;
- Infusing the classroom with a culture of human rights;
- Making Arts and Culture part of the curriculum;
- Putting history back into the curriculum;
- Learning about the rich diversity of cultures, beliefs and world views within which the unity of South Africa is manifested;
- Making multilingualism happen;
- Using sport to shape social bonds and nurture nation-building at schools;
- Ensuring equal access to education;
- Promoting anti-racism in schools;
- Freeing the potential of girls as well as boys;
- Dealing with HIV/AIDS and nurturing a culture of sexual and social responsibility;
- Making schools safe to learn and teach in and ensuring the rule of law;
- Promoting ethics and the environment; and
- Nurturing the new patriotism, or affirming a common citizenship.

These strategies could add to the quality of human rights values education that learners receive and surely no one is more important than another. Educators should equally make use of these strategies. Within the context of this thesis specific emphasis will be placed on the following strategies: firstly, nurturing a culture of communication and participation in

schools; secondly, role-modelling: promoting commitment as well as competence amongst educators; and thirdly, infusing the classroom with a culture of human rights. Additionally, the culture and organisation of schools and the curriculum vis-à-vis values education will also be attended to.

a. Nurturing a culture of communication and participation in schools

During the Saamtrek Conference held in 2001, the former Minister of Education, Professor Kader Asmal, stated the following with regard to participation in the human rights value discourse and the communication of human rights values (Manifesto on Values, Education and Democracy, 2001:23):

> *Values cannot simply be asserted; they must be put on the table, be debated, be negotiated, be synthesised, be modified, be earned. And this process, this dialogue, is in and of itself a value – a South African value – to be cherished.*

This could be seen as a plea to South Africans to create a culture in which open discussion can take place, not only to build consensus, but also as a means to understand difference (Manifesto on Values, Education and Democracy, 2001:24). The Manifesto on Values, Education and Democracy (2001:25) states that in order to obtain circumstances in which healthy dialogue can take place, educators must be trained to facilitate critical thought in classrooms that can assist learners in order to engage in constructive dialogue (4.5.2.4.a). The document (Manifesto on Values, Education and Democracy, 2001:23) also states that *[d]ialogue is one of the values most desired - but most lacking - in South African schools*. It therefore appears to be a big challenge to facilitate human rights values through dialogue, since it implies that environments must be created in which people can express themselves safely (Manifesto on Values, Education and Democracy, 2001:24). Moreover, people's mental attitude must be changed and educators must be adequately trained. The practical implications of such demands will be explored in Chapters 4 and 5.

b. Role-modelling: promoting commitment as well as competence amongst educators

Role-modelling, as a second strategy to ensure that human rights values are facilitated to learners, was described in the following way by former president, Nelson Mandela (Manifesto on Values, Education and Democracy, 2001:27):

> *One of the most powerful ways of children and young adults acquiring values is to see individuals they admire and respect exemplify those values in their own being and conduct. Parents and educators or politicians or priests who say one thing and do another send mixed messages to those in their charge who then learn not to trust them.*

Educators should not only be able to complete their daily administration and be involved in various facilitation processes; they are also expected to play a pastoral role, practice and promote critical thought, respect and responsibility, and to uphold the values and practices of a truly democratic society (Manifesto on Values, Education and Democracy, 2001:28). One is constantly reminded that educators' responsibility in conveying human rights values is immense (4.5.2.3.a; 4.5.2.4.d). The question to be asked is whether educators are adequately qualified to fulfil these tasks. The significance of this question must especially be emphasised in view of the statistics provided in the Manifesto on Values, Education and Democracy (2001:28) that *36% of all teachers and 40% of all women teachers fail to meet the basic requirement of a three-year tertiary-level qualification.* Undesirable behaviour on the side of educators, such as unnecessary absence (Manifesto on Values, Education and Democracy, 2001:27) and educators being ill-prepared or not prepared at all (Mason, 1999:138) will worsen the situation because this implies that they cannot be trusted to be role-models for learners.

c. Infusing the classroom with a culture of human rights

The third strategy involves making provision for a culture of human rights. It can be argued that for learners to understand human rights principles, they must be made aware of the rules and values inherent to this concept (2.3.2; 4.5.2.2.a). The educator has the responsibility to make this concept explicit to learners by facilitating human rights in specific contexts, and through the facilitation of human rights values across the curriculum. It might be argued that if educators' conceptions about human rights are not first clarified and understood by means of dialogue, such a responsibility has no meaning to them and the chance of their facilitating it becomes even less. From research (Manifesto on Values, Education and Democracy, 2001:33) it appears as if educators often use terms relating to human rights and human rights values ambiguously. This might result in educators feeling incompetent to facilitate human rights and human rights values. It might also happen that a specific educator, based on his/her own beliefs and ideas, will decide that the notion of human rights need not be facilitated to learners, which could also thwart this strategy that is intended to do justice to human rights values.

d. The culture and organisation of schools and the curriculum vis-à-vis values education

It could be argued that two major unsolved problems in South African schools with regard to values education are concerned with the culture and organisation of schools and the curriculum (Lawton, 2000:30). It can also be claimed that in the South African context the problem of the curriculum is resolved to some degree with the implementation of the Manifesto on Values, Education and Democracy (2001), but that human rights values might not be facilitated effectively due to the culture and organisation of most schools. Lawton (2000:30) suggests that desirable changes in cultures of schools might assist in the process of promoting values. He provides the following suggestions in this regard:

- There should be fewer bureaucratic and hierarchical organisations.
- There should be changes in the power relations that exist between principals, educators and learners.
- The school should be a learning community.
- Broader views of learning/intelligence should prevail.
- There should be a better balance between group learning and individual progression.
- More flexible and dynamic pedagogy is needed.
- Professional development of educators should receive attention.
- Stressed and over-burdened educators must be supported.
- Good-quality educators should be recruited and retained.
- School development planning should involve all educators.

These suggestions seem to be adequate in the light of the facilitation of human rights values. It is also evident that educators are the basic driving forces to promote the facilitation of human rights values. For this reason much emphasis must be placed on equipping educators to assist them in facilitating human rights values.

Since so much emphasis is placed on the value of dialogue to promote human rights values, one can assume that the nature of the emancipatory interest (2.2.2.4) and the post-paradigmatic approach (2.2.3) is most suitable as framework for human rights values to be effectively facilitated. If the value of dialogue is not emphasised enough and a document such as the Manifesto on Values, Education and Democracy (2001) is merely given to educators without their being given a chance to reflect critically upon it, the facilitation of such values might either not take place or it might become just another technicality in their daily tasks (4.5.2.1.b; cf. 4.5.2.3.b).

Table 2 on the next page will provide a summary of the philosophy and theory, the role of educators, the social construction of the curriculum, paradigmatic and post-paradigmatic considerations and the facilitation of human rights values in the OBE context.

**Table 2: A summary of OBE regarding various aspects discussed**

| OBE | | | | | | | |
|---|---|---|---|---|---|---|---|
| **Philosophy** | **Role of educators** | **Social construction of curriculum** | **Paradigmatic considerations** | | | **Post-paradigmatic considerations** | **Facilitation of human rights values** |
| | | | **Technical interest** | **Practical interest** | **Emancipatory interest** | | |
| • Traditional form<br>• Transitional form<br>• Transformational form | • Facilitators<br>• Mediators of learning<br>• Interpreters and designers of learning programmes and materials<br>• Leaders<br>• Administrators<br>• Managers<br>• Scholars<br>• Researchers<br>• Lifelong learners<br>• Community members<br>• Pastors<br>• Assessors<br>• Learning area/phase specialists | • Macro – level<br>• Micro - level | • Curriculum as product<br>• Absence of historical and philosophical legacy<br>• Multiplicity of educators' demands | • Manipulation of consensus<br>• Lack of interaction and constitutive dialogue<br>• Changing roles and interaction<br>• Meaning-making and language | • Dialogical relationships and curriculum processes<br>• Dynamic curriculum processes<br>• Constant critical reconsideration | • Change in post-paradigmatic approach stresses importance of variety paradigms<br>• Different combinations of paradigms contribute to positive delay in transformation process<br>• Thus individual values, beliefs and knowledge systems can change in relation to external changes<br>• The above might enhance acceptance of transformative processes | • Nurturing a culture of communication and participation in school<br>• Role-modelling: promoting commitment as well as competence amongst educators<br>• Infusing the classroom with a culture of human rights<br>• The culture and organisation of schools and the curriculum vis-à-vis values education |

## 2.5. WALDORF EDUCATION AND THE WALDORF CURRICULUM IN SOUTH AFRICA

Waldorf Education is an approach to education based on the spiritual-scientific philosophy of Rudolf Steiner[20], combined with his theory on the development of learners, that is very similar to that of Jean Piaget. Steiner, who viewed learners as thinking, feeling and willing beings, identified the following stages of development:

- life before birth;
- birth to the change of teeth (ages 0-7) wherein learners learn through doing;
- the change of teeth to puberty (ages 7-14) in which learners learn through stories, imagination and the arts;
- from puberty to adulthood (ages 7-21) wherein learners learn through independent and creative thinking, discussions, debate and analysis (Blunt, 1995:64-96 and Waldorf Curriculum, 1995:6-7).

The Waldorf curriculum is designed to accommodate these stages of development by means of a careful selection of contents.

Steiner was concerned that the knowledge he had of philosophies and theories did not support his perceptions of the spiritual world. This prompted him to formulate his own theory of knowledge (Childs, 1991). Karl Julius Schröer assisted Steiner in developing his ideas. In the process he combined his scientific work with his interest in spiritual development and this became known as *spiritual-science* or ***Anthroposophy*** (Childs, 1991:8). Steiner realised that occurrences in the natural world can easily be described and proved, but that in many ways occurrences in the spiritual world remain unexplored due to the fact that they cannot be scientifically proved. Childs (1991:8) explains that Steiner started his work as *a spiritual researcher (Geistesforscher) with the aim of establishing a true science of the spirit (Geisteswissenschaft)*. His basic thoughts regarding spirituality or the spiritual world were based upon the perception that humans are all spiritual in nature and do not only belong to a material world. However, he argued that the consciousness of being spiritual must be awakened and developed in all individuals (Childs, 1991).

[20] Dr. Rudolf Steiner, an Austrian-born philosopher, sociologist, artist, scientist and educationalist is mainly remembered for his work done on Goethe's scientific writings and as architect of the Waldorf Education model.

It is almost impossible to do justice to the life and teaching of Rudolf Steiner; and such a short introduction to his ideas should not be over-simplified, given the complexity thereof. The remainder of this chapter will elaborate upon the origin of Waldorf Schools, the nature of the Waldorf Curriculum, and the position of Waldorf Schools in South Africa.

Waldorf Schools already operated as multi-cultural schools under the restrictive Apartheid government. During this era Waldorf Schools had to register as private schools and they were wholly responsible for their own funding (Waldorf Curriculum, 1995:13). After 1994 Waldorf Schools became accredited schools and functioned as independent schools in South Africa. In fact, all Waldorf Schools worldwide are **administratively independent** (Barnes, 1991:52; Childs, 1991:16; Waldorf Curriculum, 1995:11). This is mainly due to one of the basic underlying principles to which Waldorf Schools adhere, namely that schools should subsist with the least possible interference by the State, even if it means financial adversity (Childs, 1991:18-19).

Waldorf Schools function on a **democratic basis** and promote an *open, consultative, transparent approach to the issues and workings of the school* (Waldorf Curriculum, 1995:16). This goes hand in hand with a sense of joint ownership and responsibility by all educators, parents and learners. There are no authority structures in the school (such as principals, vice-principals, etc.), but there are *school structures*[21] in place to ensure that there is a proper forum for democratic functioning. The reason that is given for not having principals at these schools is that it ensures that educators commit themselves to the well-being of the school of which they have full ownership (Waldorf Curriculum, 1995:17). Decision-making does not rely on the majority vote, but rather takes place by means of consensus, continuous debate and open dialogue (Waldorf Curriculum, 1995:16).

According to the Federation of Waldorf Schools in South Africa (Waldorf Curriculum, 1995) the main aim of this approach to education is to create a learning environment and curriculum wherein each developmental stage of learners can act in response to their individual needs. It is a ***child-centred**, interactive, participative, discovery-based and integrated learning* approach; that aims at motivating the learner so that his/her entire being can engage in the learning process (Waldorf Curriculum, 1995:1) in order to become empowered world citizens with a thorough understanding of various cultures (Waldorf Curriculum, 1995:9). Waldorf Education is a **totally inclusive** approach that deliberately

[21] A **school association** that consists of all the educators, parents, staff, older learners and community members; a **board of trustees** that consists of selected parents, educators and members of the community which has the task to make major decisions regarding the school in co-operation with other structures in the school; and a **college of teachers** composed of educators and staff to manage day-to-day tasks.

promotes mixed ability classes, allowing learners with a wide range of abilities to learn side by side (Waldorf Curriculum, 1995:4). The Waldorf Curriculum (1995) states that its innovative teaching approach enables a class to accommodate between 30 and 40 learners of mixed abilities. The curriculum is mainly descriptive rather than prescriptive, in order to be flexible enough to be used in a variety of contexts (Waldorf Curriculum, 1995:6). The Waldorf Curriculum (1995:9) states that a special feature of this approach to education is that it is extremely flexible to adapt to the indigenous culture of any community and that continuous research is being done to ensure that africanisation of the curriculum takes place.

**Continuity** in all aspects of education receives much attention in the Waldorf context. This continuity includes educator-learner continuity, learning continuity and continuity in the curriculum (Waldorf Curriculum, 1995:7-8). Learners remain with the same educator from the age of 4 to 6 (nursery or kindergarten). A second educator will take over for the following eight years (class 1 to 8), and another for the last four years of school. The Waldorf Curriculum (1995:8) notes that long-term educator-learner relationships could be deemed to be problematic and unrealistic. However, this approach should be viewed within the context of the culture of the school, which is based on continuous self-development and life-long learning of educators through conferences, inset-programmes, educator-meetings and mentorship programmes, all of which assist educators in overcoming the difficulties and problems that may arise in educator-class relationships. Learning continuity is assured by deliberately integrating each day's work, teaching in blocks of 3 to 4 weeks and introducing an *integrated main lesson system*[22] for the primary (class 1 to 8) and high school years (class 9 to 12). Learning is also intensified from year to year (without repetition) to maintain continuity, and content is unfolded in a supportive manner from year to year, in accord with the developmental stages of the learners (Waldorf Curriculum, 1995:8).

The Waldorf Education model places much emphasis on the role of the educator and his/her responsibility regarding the upbringing and basic education of learners. The role of the educator in the Waldorf context will be described in the next section.

[22] The main lesson takes place during the morning for about 2½ hours. During these lessons all general subjects are taught on what might be called a *course principle*. This lesson does not only consist of dealing with the subject material alone, but also deals with all kinds of artistic activities in support of the main lesson. (Childs, 1991:98-99)

### 2.5.1. The role of the educator in Waldorf Schools

Blunt (1995:116) refers to Steiner's view that ... *the question of education is principally a question of teachers* and that ... *within the whole complex of this subject the training of teachers is the most important auxiliary question.* Childs (1991:96) maintains that the responsibilities of educators are demanding. Waldorf educators are trained to be constantly aware of *what* they are doing and *why*. Steiner argued that what learners are taught by means of pedagogy and didactics (methodology), has an effect on the entire well-being of a learner – thus, on their faculties of soul, spirit and body (Childs, 1991:96). Waldorf educators are not only expected to know the nature of humans, and specifically the temperaments of the learners in their class, but should also consciously be aware of their own temperament and the influences it may have on their learners (Childs, 1991:62). On numerous occasions Steiner stressed the importance of the fact that what an educator knows as an academic is not as important as what kind of person that educator is (Childs, 1991:97). Part of the educator's responsibility is to know each learner in his/her class (Childs, 1991:96). Everything the educator presents to his/her learners should be a response to what he/she perceives from them (Blunt, 1995:109).

The *college of teachers*, which consists of all the educators in one school, meets on a weekly basis to share their experiences and help one another with any difficulty that may have arisen. During these educator-meetings every educator is allowed his/her freedom and independence, and no attempt is made to mould educators into a preconceived form. Waldorf educators in any particular environment have a responsibility to participate in discussions on curriculum implementation strategies (Childs, 1991:6). Steiner suggested that the curriculum is constantly revised to meet the need of each individual, but that it must always rest upon the principles of Anthroposophy (Childs, 1991:6; 4.6.2).

Waldorf educators have a duty to ensure that everything they teach their learners is related to authentic life activities (Childs, 1991:97). In this regard Steiner said:

> *Your method must always be, not simply to occupy the child with examples which you have thought out for him, but to give him practical examples out of life itself. You must let everything live up to practical life. In this way you can always show how what you began with is brought into fruition by what followed* (Blunt, 1995:111).

Educators have to relate and harmonise all activities and contents to make sure that learners do not perceive any of them as rigid, isolated units (Blunt, 1995:110). Everything, instead, should be seen as a whole before the parts are considered. Blunt (1995:111) states that this is in agreement with the way concepts are formed, and describes it in the following way: *the human impulse is to perceive the whole (conclusion) out of which it creates (judgment) the parts (concept)*. The Waldorf method also states that the educator must foster in the learner an aesthetic judgment in order to contribute to the holistic development of the learner (Blunt, 1995:113).

The above-mentioned are but a few roles of educators that Steiner emphasised. He also made clear the roles and obligations of educators in ensuring unity between the school and home; in fostering healthy dietary habits among learners; in maintaining discipline in classrooms; and of being lifelong learners themselves (Blunt, 1995).

In 2.5.2 the philosophy and theory set out at the beginning of this chapter will be discussed within a Waldorf Education context, with reference to the facilitation of human rights values. The role of the educator should constantly be kept in mind to create a better understanding of the workings of the education model and its approach to human rights values education.

## 2.5.2. The implications of the curriculum theory framework and the facilitation of human rights values in Waldorf Education

In the following sections Waldorf Education, as a well-established school model in South Africa, will be viewed against the background of socially constructed curriculum theory in paradigmatic and post-paradigmatic contexts. It is not possible to cover all the aspects that arise, but main issues relevant to this study will be attended to.

### 2.5.2.1. Socially constructed curriculum theory and the Waldorf curriculum

Socially constructed curriculum or knowledge refers to the process of constructing a curriculum or knowledge while keeping in mind not only the premises upon which it is constructed, but also the social context in which it occurs (Grundy, 1987:7). Furthermore, the form and purpose of the construction is determined by concepts of persons and the worlds in which they live (Grundy, 1987:19). On considering this in relation to Waldorf Education, it is evident that the curriculum becomes a social construct based on the environment and on the concepts of those involved in the process. Within a Waldorf context

these concepts are based on the beliefs, values and knowledge systems inherent to Anthroposophy.

Rudolf Steiner stated that the Waldorf curriculum is flexible and can be changed to fit different social contexts as long as it is based on a true knowledge of man, i.e. Anthroposophy. This flexibility is described by Childs (1991:166) as something *...alive and mobile, not dead and rigid....* Childs (1991:166) also claims that

> *[i]t is this knowledge that prompts the assertion that Waldorf teachers must be anthroposophists first and teachers second; as the first they are enabled to approach the curriculum with true understanding, and as the second they are enabled to implement it also with true understanding. The danger of ossification of the curriculum arises when a Waldorf teacher is a teacher first and an anthroposophist second, because they are then more likely to interpret it by the letter rather than by the spirit, so that the whole pedagogy becomes in danger of being reduced to a kind of mechanical* going by the book *procedure.*

A basic understanding of the curriculum and its underlying philosophy, therefore, seems vital to assure that curriculum processes and the social construction thereof do not become another technicality. Nicholson (2000:586) describes this notion of true understanding of the curriculum as *...one fostering the construction of meaning and understanding through multiple layers of feeling, imagination, and experience.*

It is an important fact that Waldorf Schools are independent schools and therefore no state interference is tolerated (2.5). When one speaks of a Waldorf curriculum as socially constructed one must not think of it as based on social, political, economic, cultural and ideological aspects in the same way as the case would be for OBE (2.4.2.1). One should rather see it as a socially constructed output aimed at and directed by rectifying inequalities and injustices of different socio-historical origins; without having some sort of political, economical, ideological or cultural agenda (cf. Waldorf Curriculum, 1995:11). If one brings Cornbleth's (1990:31) argument into a Waldorf context, one finds that curriculum changes in a Waldorf context are not based on the demands of the socio-cultural context (macro-level), but rather on the demands of educators, parents and especially learners. In this regard Childs (1991:167) states that all actions taken, whether they be curriculum- or facilitation-related, must be in accordance with a learner's needs; and that the educator must be sufficiently observant and perspicacious to notice it.

Since there is so much emphasis on the learners' needs (which includes the educators' discernment to grasp these needs and learners verbalising them), one might argue that curriculum content in a Waldorf classroom is in many ways constructed socially on a micro-level.

#### 2.5.2.2. Paradigmatic considerations

The way in which Waldorf Education is represented against the background of Grundy's interpretation of Habermas's theory will be discussed under the following three headings. Due to the thorough philosophical underpinning (Anthroposophy) of Waldorf Education, its epistemology, ontology and methodology are clearly stated. For that reason these aspects can be considered and explained more easily in a paradigmatic framework than in a post-paradigmatic framework.

a. <u>The technical interest and curriculum as product with reference to the Waldorf Education model and its curriculum</u>

If one considers Steiner's comprehensive interests in science and spirituality, one finds that in the early 1900s he was already concerned about the positivist notions. According to Blunt (1995:136) Steiner had already regarded knowledge as having become *objectified and externalised from man under the pervasive influence of natural science.* Steiner believed that man had stripped knowledge of everything that was human. This notion stressed Steiner's disbelief that knowledge was outside of human conduct and objective in nature. It is almost impossible to discuss practice and theory underlying Waldorf Education in the context of the technical interest (2.2.1.1) because of the major contradiction between the ontology, methodology and epistemology of technical interest and that of Waldorf Education and Anthroposophy. In the remainder of this section it will be demonstrated why this interest might not be supportive to Waldorf Education. Such a demonstration also initiates interesting notions regarding Waldorf Education to be considered when engaging in a discussion on facilitation strategies of human rights values in the Waldorf context.

*i. Preventing products to be formed*

Childs (1991:7) claims that

> *[t]o be labelled a* product *of this or that school should not be something adult people should be proud of; their early education should have left them free to produce themselves as individuals, able to exercise their birthright of as untrammelled a freedom as possible and to experience true autonomy.*

The statement above highlights the Waldorf model's concern with regard to the forming of products in educational terms. This concern is in line with Grundy's assertion that definitions of curriculum in the technical interest states that the learner is the product of the curriculum (2.2.1.1.b). This interest also states that the better educational objectives are presented, the greater the chance that the desired product will be obtained (2.2.1.1.b.i). The Waldorf Curriculum (1995) provides no objectives, aims or outcomes, only broad guidelines and possible activities to guide the educator as to what to do in a particular year. It is quite evident that the notion of prescribing objectives to contribute to the forming of a specific product (the learner) is not a characteristic of Waldorf Education, and that it is seen as highly perilous with regard to effective educational practice.

*ii. No universal truths regarding curriculum processes*

Within the technical interest the curriculum is described as ubiquitous, irrespective of the context in which in exists (2.2.2.2). In the Waldorf School context the curriculum is seen as being adaptive to the environment in which it is placed (Waldorf Curriculum, 1995:9). The underlying philosophy of the school, Anthroposophy, is seen as universal and applicable to all Waldorf Schools, but the curriculum is of such a nature that it may be adapted to the needs of any community. It is, therefore, context specific.

*iii. No hierarchical power relations*

Due to the fact that Waldorf Education has no hierarchical power relations (2.5), educators seem to be greatly empowered in their daily tasks. They are not regarded as mere implementers of the curriculum, but active participants in the process of true meaning making (Childs, 1991:166). During educator-meetings they construct their curriculum and interpret the philosophy underlying it in order to create a curriculum that will suit the needs of the learners in their classes (4.5.2.5.c). The Federation of Waldorf

Schools in South Africa also states (Waldorf Curriculum, 1995:17) that they do *not exist to enforce decisions, regulations and values upon member schools*, but *to promote co-operation and co-ordination between schools, training institutions and Waldorf initiatives in South and Southern Africa*. Therefore, once again, Waldorf Schools do not correspond to what the technical interest advances.

*iv. Context precedes methods/skills*

The technical interest also maintains that an educator must master a set of methods to apply in given contexts to ensure that a certain product is delivered (2.2.1.1.b.iii). Steiner maintained that methods are not as important as a thorough understanding of the situation in which these methods must be applied (cf. Childs, 1991:166-167). Methods do not receive much attention in the Waldorf context, but it is clearly stated that methods to be selected and applied must always be of such a nature that the content is practically revealed in accordance with the nature of the learner at that specific moment in his/her developmental stage (Blunt, 1995:109). For example[23], if an educator senses a need for learners to express themselves through speech during a lesson on Greek mythology, she might use a more conversational approach to deal with content, so that the learners might participate freely. At times she might feel the need to use art as a method to help learners cope with difficult Geometrical concepts. Therefore, just like the curriculum, methods are context specific and may vary considerably due to the environment in which they exist.

*v. No disciplinary boundaries*

In the technical paradigm impervious boundaries exist regarding different disciplines. The notion of demarcating subjects or disciplines is highly inadvisable in a Waldorf context. In this regard Blunt (1995:111) states:

> *Lessons should not keep rigidly to one subject, but rather be guided by what arises in the course of lessons. Showing connections between subjects is enormously beneficial for the child, helping not only his mental digestion of the material…*

[23] These examples were observed by the researcher during her free recorded observations in the Waldorf School.

b. The practical interest and curriculum as practice with reference to the Waldorf Education model and its curriculum

The ontology, epistemology and methodology anticipated by Waldorf Education and Anthroposophy seem to be in accordance with what is asserted by Grundy's interpretation of Habermas's practical interest, but should not be regarded as the only paradigm in which Waldorf Education can be viewed. Waldorf Education and the practical paradigm endorse that one should have a thorough understanding of the context in which things occur and that everything should be based on a harmonising existence with the environment or school context (2.2.1.2; Blunt, 1995; Waldorf Curriculum, 1995; Childs,1991). The role of personal judgment, as stated by the practical interest, is very important for educators in Waldorf Schools. This is especially evident in the way educators shape their teaching from what they *read* (perceive, based on judgment of the situation) in the learner's whole being, together with the context in which it occurs (Blunt, 1995:109). This judgment or *reading* of a situation is something that develops through reflection and deliberation (2.2.1.2.b.iii; 4.5.2.3.b). The notion of interpretation in order to construct meaning and understanding that is inherent to the practical interest (2.2.1.2.) is also present in Waldorf Education (Nicholson, 2000:586). In the rest of this Section 2 more examples will be given of how Waldorf Education features in the practical interest.

*i. Subjective interpretation of curriculum*

The Waldorf curriculum is of such a nature that it provides for subjective judgments of individuals prone to their context (Waldorf Curriculum, 1995:9). Maher (1995:13-15) states that educators have the freedom to interpret and present the curriculum in their own ways, and to change the content and pace of work to suit the needs of the learners. Content is very often modified spontaneously (based on subjective judgments) to deal with situations that occur (context). In addition to and with relevance to the practical interest, educators as insiders become interpreters of their own context (2.2.1.2.a.ii), which contributes to their own professionalism.

*ii. Relatedness of learning contents*

Within the Waldorf Education model all subjects are seen as being interrelated (Blunt, 1995:110-111). This also corresponds to the practical paradigm's notion of knowledge as being interdisciplinary. It is argued that if knowledge appears to be interdisciplinary learners tend to understand and apply knowledge better (2.2.1.2.a.v and 2.5.2.2.a.v).

It seems that to some extent this paradigm provides a satisfactory framework in which to explore Waldorf Education. This paradigm, however, does not meet the requirements of facilitating autonomy and responsibility due to the fact that its inherent consensus ideal can lead to manipulation and deceiving of participants vis-à-vis the true meaning of situations (2.2.1.3). The process of facilitating autonomy and responsibility lies at the heart of Waldorf Education (Waldorf Curriculum, 1995:15-18). In the next section this notion will be further explained.

c. Emancipatory interest and curriculum as praxis with reference to the Waldorf Education model and its curriculum

The emancipatory interest, or the critical paradigm to which Frame (2003:27) refers, is very similar to the critical theory that states that humans must free themselves from domination or authority and subjection, by means of critically engaging with ideologies to which they are subjected. At first, in the literature on Waldorf Education and Anthroposophy it seems as if Steiner's teachings indicate very little within this framework. The same thinking, however, comes forward in much of his thought that corresponds to the critical paradigm's conception of becoming free from authority. The difference is that the critical theory states that individuals (educators) should question that to which they are subjected (e.g. ideologies, political or economic matters) in the educational milieu; while Steiner asserted that these matters should not form part of educational milieu, since education should be freed from such constraints. For that reason this type of questioning becomes partly irrelevant to the Waldorf context. This tendency is very clearly stated in the following (Childs, 1991:18-19):

> *The independence they enjoy, and the autonomy it affords, is very highly valued; for strong feelings exist that the less interference by the State – or any other authority for that matter – the better, even if this means slow progress and financial hardship.*

The South African Waldorf Curriculum (1995:3, 4) states that part of its culture of learning is independent critical and creative thinking. Steiner (in Childs, 1991:205-206) claimed that

> *...for true personal freedom and social liberty to come about, there must be a progressive emancipation from every externally imposed constraint on behaviour, with each individual discovering the realities of truth and freedom from within.*

Steiner therefore related to what is articulated by the emancipatory interest and stated that self-reflection (*discovering from within*) is necessary for this process to occur. The emancipatory interest too is concerned with freedom and independence of everything exterior to humans and maintains that the only way to achieve this is by means of incessant inquiry and dialogue (2.2.1.3).

In the remainder of this section it will be indicated how Waldorf Education operates as a form of praxis as articulated by Freire (in Grundy, 1987). Based on the preceding discussion and the reasons provided, the notion of meaning-making as a political act where educators and learners challenge authority will not be discussed.

*i. Action and reflection in curriculum processes*

During educator-meetings Waldorf educators discuss day-to-day issues and assist one another in finding solutions for different issues (Blunt, 1995:115; Waldorf, 1995:17). These meetings become vibrant meetings where action and reflection can take place in order to contribute not only to the development of the curriculum, but also to educators' own personal development (cf. 2.2.1.3.a.ii; 4.5.2.3.b).

*ii. Curriculum constructed through practical situations*

Waldorf Education is particularly alert to the authentic world and makes it very clear that it is through practical situations and not intellectualism that people learn and construct meaning. In this regard Steiner stated that what prevented education from finding depth is too much emphasis on intellectualism and neglecting reality or real life situations (Blunt, 1995:19,132). If one relates this to curriculum development one finds that educators make meaning of the curriculum and construct their curriculum during practical situations; when they engage with the curriculum (in class) and reflect upon it (during weekly educator-meetings).

*iii. Open dialogue*

Teaching and learning in a Waldorf School is seen as a social act during which educators and learners interact with one another at various levels. Open speech is highly valued in Waldorf Schools and based on this, Steiner (in Blunt, 1995:106) claimed that *the greatest teacher in the Waldorf school is the child himself*. Through dialogue the educator is thus in a better position to determine the beliefs, values and needs of the learner, and to adapt content and facilitation strategies accordingly (4.5.2.4.a).

*iv. Critical and creative thought processes*

As stated above, open dialogue can contribute to what knowledge is constituted. Underlying this open dialogue are the virtues of critical and creative thought (2.5.2.2.c; 4.5.2.2.b). These are necessary virtues within a praxis-oriented framework to make a healthy contribution to teaching-learning experiences (2.2.1.3.a.ii).

### 2.5.2.3. Post-paradigmatic considerations

It might be argued that in view of the very specific philosophical underpinning of Waldorf Education, namely Anthroposophy, it is not possible to regard its practice or its curriculum as post-paradigmatic in nature. Such a philosophy holds very specific beliefs, values and knowledge systems that correspond only to certain paradigmatic ontologies, methodologies and epistemologies. If one should try to understand curriculum activities on a variety of paradigms, the beliefs, values and knowledge underlying such a philosophy might become flawed. This does not imply that a view of education, i.e. Waldorf Education, is not fit for a post-modern society and that it does not include post-modern tendencies, but rather that if a post-paradigmatic position is taken, important aspects in curriculum activities might become distorted. According to Dostal (1995:5, 7) *[e]verywhere we look we find that things are complex, non-typical, radically changing and inter-related* and that *[t]he rational mind has difficulty when it finds itself in such situations, but aesthetic thinking can attempt to make sense of the patterns which manifest themselves.* This aesthetic thinking is exactly what Waldorf Education aims at (2.5.1), and accordingly one might argue that this approach to education is indeed fit to cope with rising post-modern tendencies. It can also be argued that the use of a post-paradigmatic approach to curriculum processes in a Waldorf context might create new ways of viewing particular activities and might be used as a tool to promote constant curriculum inquiry and renewal.

### 2.5.2.4. The Waldorf curriculum and human rights values inherent to it

The Waldorf School does not adhere to the Manifesto on Values, Education and Democracy (2001). However, on studying its curriculum (Waldorf Curriculum, 1995) one finds that human rights values and the underlying principles of human rights are addressed (2.3.3). Despite a thorough examination of existing literature nothing could be found on the facilitation of human rights values, and very little was found on values education. Human rights values appear to be addressed in the hidden curriculum and through the basic

principles upon which the foundation of Waldorf Schools and the Waldorf curriculum is based (see findings in Chapter 4).

a. Value cognition through storytelling and various facilitation strategies

In a study by Nicholson (2000) in which various aspects of Waldorf Education were explored, he mentioned that values such as group co-operation, unity, and moral responsibility are fostered in learners through the types of activities they do (4.4.2.4). The educator whom Nicholson (2000:584) interviewed, stated that stories are a fundamental conviction through which the learner can benefit from basic principles about life and the human experience. Storytelling, as one of the basic facilitation strategies in Waldorf Education, seems to be a significant way of conveying human rights values. The content that Waldorf Schools follow in general also seems to provide a sufficient platform for human rights values to be facilitated (cf. Waldorf Curriculum, 1995:23-111).

b. Educator as role model and responsible agent

Nicholson (2000:585) states that *the teacher's role as transmitter of these truths is one of consistent, guiding authority*[24]*, trusted and respected by the students*. It could therefore be assumed that educators have the responsibility to facilitate truth and moral lessons that go alongside with human rights values (4.5.2.3.a). They must also demonstrate belief in these values themselves in order for learners to trust and respect them. In this regard Steiner (1995:50) pointed out that if educators are insincere, their words do not carry much weight.

A related aspect that comes to the fore in Nicholson's (2000:585) work is that of the educator's responsibility to be a good role model to his/her learners. During his interview with a Waldorf educator she quoted Steiner who once commented that it is not so much what you say, but who you are that counts.

c. Value of dialogue

The value of dialogue as suggested in 2.3.2 and 2.5.2.2.c.iii might be a precondition for the effective facilitation of human rights values in schools. One might assume that due to the emphasis placed on the value of dialogue (Waldorf Curriculum, 1995) in various levels at Waldorf Schools, human rights values have the propensity to be aptly facilitated since the

[24] The use of the word *authority* in this context must not be viewed as meaning that *the teacher has the last only true say in educational experiences of children* and that their views are not challengeable. It should rather be seen as expressing the educator's responsibility to be an authoritative figure that learners can look up to. The use of this word must also be considered in relation to the principles of Anthroposophy and the crucial role of educators in this context.

atmosphere of dialogue is already established. This notion will also be explored in Chapter 4 of this thesis.

The question arises: *Why do Waldorf schools have no explicitly stated strategies and predefined value structures?* A possible answer for this question can be found in Steiner's view (in Childs, 1991:164): *A system of teaching which lays down beforehand the teacher's timetable and every imaginable limitation actually, and moreover completely, excludes the teacher's art.*

Table 3 on the next page will provide a summary of the philosophy, the role of educators, the social construction of the curriculum, paradigmatic and post-paradigmatic considerations and the facilitation of human rights values in the Waldorf Education context.

**Table 3: A summary of Waldorf Education regarding various aspects discussed**

| Waldorf Education | | | | | | | |
|---|---|---|---|---|---|---|---|
| Philosophy | Role of educators | Social construction of curriculum | Paradigmatic considerations | | | Post-paradigmatic considerations | Facilitation of human rights values |
| | | | Technical interest | Practical interest | Emancipatory interest | | |
| • Anthroposophy<br>• Developmental stages of learners | • Must be adequately trained<br>• Responsibility to know class very well<br>• Must understand human conduct to understand learners<br>• Committed to educator-meetings<br>• Being reflective and conducting action classroom research<br>• Life-long learners<br>• Administrators<br>• Should facilitate learning processes | • Micro-level | • Preventing products to be formed<br>• No universal truths regarding curriculum processes<br>• No hierarchical power relations<br>• Context precedes methods/skills<br>• No disciplinary boundaries | • Relatedness of learning contents<br>• Subjective interpretation of curriculum | • Critical and creative thought processes<br>• Open dialogue<br>• Curriculum constructed through practical situations<br>• Action and reflection in curriculum processes | • If Waldorf Education's praxis or curriculum is viewed as post-paradigmatic its very specific philosophical underpinning, namely Anthroposophy, might become distorted<br>• However, the use of a post-paradigmatic approach to curriculum processes might create new ways of viewing particular activities and might be used as a tool for constant curriculum inquiry and renewal | • Value cognition through storytelling and various facilitation strategies<br>• Educator as role model and responsible agent<br>• Value of dialogue |

## 2.6 CONCLUSION

The literature study that preceded the writing of this thesis indicated that curriculum processes endure some disorder. It was proposed that consideration to theoretical aspects might assist curriculum developers in understanding and addressing anarchy in the field of curriculum.

Paradigmatic and post-paradigmatic considerations were used as frameworks to assist the systematic exploration of OBE and Waldorf Education to acquire insight into these education models. This theoretical insight assisted in the process of comprehending practical experience vis-à-vis the facilitation of human rights values.

It further appears as if the social construction of curriculum processes occurs in both education models, but transpires on different levels. The way in which the social construction of curricula manifests itself in various contexts appears to be based on the ontological, methodological and epistemological assumptions grounded in different education models. The beliefs, values and perceptions of individuals and groups in these education models also seem to have an influence on the social construction of a curriculum.

It also became evident that the facilitation of human rights values necessitates that the curriculum be socially constructed. This allows for constant dialogue and negotiation regarding the human rights values selected to be facilitated. It also appears as if the practical, emancipatory and post-paradigmatic interests provide an adequate foundation for the facilitation of human rights values since these interests all highlight the importance of interaction, dialogue and subjective interpretation. It was also argued that human rights values in a practical paradigm might become perilous if the notion of manipulation regarding consensus is not considered.

Even though the Waldorf model does not adhere to the Manifesto on Values, Education and Democracy (2001) and does not have other supportive, value-driven documents; it appears as if Waldorf educators facilitate human rights values in much the same way as OBE (Chapter 4). This notion might be partly due to the fact that they do not function in the technical paradigm that defies value-laden contents.

The role of educators in the OBE and Waldorf Education models were investigated to elucidate upon the responsibilities of educators to facilitate human rights values in a variety of contexts. It was suggested that specific emphasis be placed on nurturing a culture of

communication and participation in schools, on role modelling, infusing the classroom with a culture of human rights, and redefining the culture and organisation of schools and curricula to accommodate the facilitation of human rights values in OBE schools. The notions of storytelling and implementing a variety of facilitation strategies, role modelling and dialogue on different levels were explored in the Waldorf Education context.

The next chapter will provide a detailed account of the research design and processes and methods inherent to the research question posed in Chapter 1. This account will also form the premises for the presentation and analysis of data to be discussed in Chapter 4.

# CHAPTER 3

# RESEARCH DESIGN, METHODOLOGIES AND PROCESSES

## 3.1. INTRODUCTION

Research in education deals mainly with the quest for relations in human conduct and finding explanations to facilitate the development of sound epistemological foundations for the profession (Babbie & Mouton, 2001; Cohen & Manion, 1994). The role of social science, however, is not only to uncover structures and relations, but also to use information gathered to inform further action (Porter, 2002:63). Research in education manifests itself as a social process, as indicated by Babbie and Mouton (2001:xxi): *Social research is the systematic observation of social life for the purpose of finding and understanding patterns in what is observed*. The proposed study aims at finding and understanding how human rights values are attended to and facilitated by educators in the RNCS (2002) and Waldorf Curriculum (1995) contexts to inform future action(s) in this regard. The aim of the study seems to correspond with the aforementioned justification of social research.

According to Taylor (2000:172) research is mainly theoretical, empirical or applied. An empirical means to research will be applied in addressing the research question. In this chapter the empirical nature of the research design; methodologies; and processes applicable to this study, will be discussed in detail. Preceding such a discussion, it seems necessary to provide a clarification of the concepts, methods and methodologies, and to consider the traditional roots of research designs, methodologies and processes.

The terms *method* and *methodology* are often distorted or amorphous to the context in which they are used. *Methods* refer to the variety of approaches – i.e. techniques and procedures – used in educational research to gather data to be used for inference and interpretation (Cohen & Manion, 1994:38-39). *Methodologies*, according to Kaplan (in Cohen & Manion, 1994:39) have the purpose of describing and analysing methods to clarify their presuppositions, limitations and consequences. Kaplan (in Cohen & Manion, 1994:39) continues by stating that *it is to venture generalisations from the success of particular techniques, suggesting new applications, and to unfold the specific bearings of logical and metaphysical principles on concrete problems, suggesting new formulations*. A method can to some extent be viewed as a means of providing an artefact of scientific enquiry; while

methodology is more concerned with comprehending the research processes underlying specific methods (cf. Cohen & Manion, 1994:39).

Just as curriculum theories and practices were categorised in the previous chapter as modernist and paradigmatic and/or as post-modernist and post-paradigmatic, with due reference to pre-modernism, research theories and practices could also be understood against this background. Research theories and practices have gone through various traditions (Bitzer, 2002). These traditions show a discrepancy on teleological, epistemological, methodological and ontological levels. The modern traditions can be divided into three grand theories, or paradigms, namely the empirical-analytical tradition (positivism), the interpretative tradition and the critical tradition (*ibid.*). The post-modern tradition is not concerned with new grand theories, and is referred to as the post-paradigmatic tradition (*ibid.*). This tradition is mostly reflexive in nature and attempts to deconstruct reality with the purpose of moving beyond previously defined boundaries (*ibid.*).

In providing a sound research design and methodology in this dissertation, no single tradition will receive more attention than another will. Instead, elements from various traditions will be used to assure that the data and interpretations provided are accurate and reliable. For example, in many ways interpretations will not be taken for granted, but will be considered in a critical manner. This will necessitate an amount of self-reflection and reflexivity from the researcher. If one wishes to understand various practices, one cannot depend on mere description. The description should be accompanied by a thorough unravelling of various aspects as a means of becoming familiar with deeper meanings. With due observance of the above-mentioned, it was decided to settle on the following research methods: systematic ethnographic observation within a critical realist ethnographical framework; semi-structured interviews; and elements of self-reflection and reflexivity. In the remainder of this chapter the following will be elaborated upon:

- the design of this research study;
- the empirical nature of the research study;
- the qualitative and critical realist ethnographical framework of the research;
- the qualitative methods and processes that will be employed, namely the literature review, the selection of the target group, the piloting of the study, the systematic ethnographic observations, the semi-structured interviews and the triangulation of the data gathered;
- ethical considerations regarding the research; and
- some concluding remarks regarding research in education relevant to this thesis.

## 3.2. RESEARCH DESIGN

Mouton (2001:55) states that *a research design is a plan or blueprint* of how research is intended to be conducted and that it involves asking: *What type of study will best answer one's formulated research question?* Moreover, LeCompte and Preissle (1993:30) maintain that a *distinguishing characteristic of qualitative and ethnographic research design is that it facilitates a fluid and developmental process of investigation*.

The research question (1.4): How are human rights values addressed in the RNCS and Waldorf curricula, and how do teachers facilitate these values in classroom praxis? seems to be adequately addressed by means of the following proposed research design (1.5.1.): The research to be undertaken will be empirical, qualitative and ethnographic in nature, with elements of self-reflection and reflexivity. The reasons why this design appears to provide an adequate outline for addressing the research question will become evident in a discussion on the various elements of the research design. The elements, namely empirical research, qualitative design, critical realist ethnographic study and self-reflection and reflexivity, will subsequently be considered.

### 3.2.1. Empirical research

The term *empirical* is often incorrectly viewed as referring to research that has some connection with numbers or the manipulation of variables (LeCompte & Preissle, 1993:31). Empirical research is therefore frequently regarded as research that entails quantitative methodology only. Empirical studies can draw on both the qualitative methodology (LeCompte & Preissle, 1993:31) and on the quantitative methodology (Mouton, 1996:93). Empirical studies consist of ethnographic designs, participatory research, surveys, experiments, field experiments, comparative studies and evaluation research, to name but a few (Mouton, 2001:144). Non-empirical studies usually consist of building theories and models, and conducting conceptual studies, as well as philosophical analyses (*ibid.*).

For the purpose of this study empirical research will be conducted since *it refers to whether or not phenomena are capable of being found in the real world and assessed by means of the senses* (LeCompte & Preissle, 1993:31). Empirical research also provides a sufficient departure point for qualitative and ethnographic research due to the fact that it is *pre-eminently concerned with observation and recording of real-world phenomena* (*ibid.*).

### 3.2.2. Qualitative methodology

Exploring, describing, comparing and understanding lie at the heart of a qualitative research methodology. Qualitative research methodology is sometimes regarded as an alternative label for what is viewed as interpretive and/or critical research paradigms (Bitzer, 2002). Babbie and Mouton (2001:270) describe qualitative research as a *generic research approach in social research* that takes as *its departure point the insider perspective on social action*. Qualitative methodology must be viewed as a process that takes place in a natural setting. Its main aim is to provide *in-depth descriptions and understandings of actions and events* (Babbie & Mouton, 2001:270). In order to provide consistent descriptions and understandings, it is necessary for the researcher to accept certain roles, i.e. of insider or outsider. Gerson and Horowitz (20020:199) posit that

> *qualitative approaches typically include attention to dynamic processes rather than static categories, and they aim to discover or develop new concepts rather than preconceived categories on the people and events they observe.*

The research question in this study necessitates that the researcher should explore feelings and human conduct as dynamic processes in their natural setting; thus, observing *events and actions as they happen* (Babbie & Mouton, 2001:271). When exploring how human rights values are negotiated in schools, it seems imperative that the process be studied in its natural setting. The qualitative researcher should however strive to become part of the natural setting that s/he is studying; but in a non-intrusive manner (Babbie & Mouton, 2001:271).

Babbie and Mouton (2001:271) claim that a qualitative researcher should deliberately attempt to *put themselves in the shoes of the people they are observing and studying and try and understand their actions, decisions, behaviour, practices, rituals and so on.* Such a view, according to these authors, is referred to as the *insider* or *emic* perspective (cf. McCutheon, 1999). In this study the researcher is an insider of the outcomes-based education model and the Revised National Curriculum Statement (2002) context, based on her prior experiences, practices and training. Initially however, she was an outsider to the Waldorf Education model and its curriculum due to the fact that she had had no prior contact with the model. Therefore, she had to spend more time on different operational levels in the Waldorf School context before she could formally engage with data collection in order to become an insider.

The proposed research question and underlying aims entail that the actions of participants are described and that the researcher has to understand these actions contextually (Babbie & Mouton, 2001:271-272). Within the proposed study this is accomplished by means of comprehensive explorations into the natural setting of participants by means of interviewing and observation, along with continuous analysis of the Waldorf Education and OBE model based on the premises provided in Chapter 2.

### 3.2.3. Critical Realist Ethnography

According to LeCompte and Preissle (1993:1) *ethnography* derives its meaning from *ethnos*, which refers to a group of people or a cultural group, and *graphia* which means writing – thus, *writing about people*. Ethnography, as reconstructions of intact scenes or groups, simultaneously refers to a product and a process (LeCompte & Preissle, 1993:2). The product emerges when someone reads ethnographic reports and envisions the same scene as that which the researcher experienced during his/her research (LeCompte & Preissle, 1993:3). The process refers to the *way of studying human life* (*ibid.*). This way or process may entail empirical and naturalistic strategies, with participant or non-participant observation; as long as it is conducive to cultural reconstruction (*ibid.*).

Ethnography has gone through different modes due to the vast influence fields such as Sociology, Anthropology, Psychology and Education had on it (LeCompte & Preissle, 1993:6-21). Ethnographic inquiry and knowing also adjusted through time to meet the requirements of different paradigms of research such as positivist, interpretive and critical paradigms (LeCompte & Preissle, 1993:24-25). Other forms of ethnography, for example phenomenological ethnography[1], post-modern ethnography[2], post-post-modern ethnography[3] and critical realist ethnography also became evident over time (Porter, 2002:57-65). For the purpose of this study critical realist ethnography will be discussed in more detail, since it provides a means to go beyond that which appears to be obvious in the social world, to facilitate notions that occur in that world in such a way that it has the wherewithal to bring along transformation (cf. Porter, 2002:65).

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[1] Phenomenological ethnography is primarily concerned with the understanding of interpretations of the social actors. Porter (2002:57), however, argues that such a means to ethnography might become *analytically superficial*. In literature (LeCompte & Preissle, 1993; Porter, 2002) it sometimes appears as if phenomenological ethnography and ethnography in the interpretative paradigm are separated. However, in this context the term phenomenological ethnography must be viewed against an interpretative background (Bitzer, 2002).

[2] According to Porter (2002:58) post-modern ethnography, as a form of academic imperialism, refers to a notion wherein the ethnographer becomes the figure of authority, *claiming the right to explain people's lives from his or her singular point of view*.

[3] Post-post-modern ethnography indicates a move beyond post-modern ethnography and academic imperialism. At the same time it allows for characteristics of both phenomenological and post-modern ethnography. The main characteristic of post-post-modern ethnography, according to Porter (2002:60), is its ability to be analytically realistic with regard to making generalisations.

- Critical realist ethnography derives its meaning from what Kant referred to as the *transcendental question*, i.e. *what must be the case, a priori, in order for events to occur as they do* (Porter, 2002:60). Thus, in the context of this study one must have to ask the question: Which factors precede the facilitation of human rights values by educators in Waldorf and OBE schools (Chapter 2), and how do patterns in this regard lead to the edifice of understanding and related action?

- Critical realist ethnography also maintains that what one can perceive in reality is not the only *truth*, but that causal criterion also beget changes – thus, *to be is not to be perceived, but to be able to do* (Porter, 2002:61). If one therefore needs to explore the facilitation of human rights values by educators in Waldorf and OBE schools, a researcher cannot merely observe the situation in order to reproduce the *truth* about the situation, but needs to seek into causal criterion that led to certain actions. The search for causal criterion, for example, might be done by using interviews or questionnaires.

- According to Porter (2002:61) critical realist ethnography, just as phenomenological ethnography, accepts the role of human consciousness, but it rejects individualist reductionism. He provides the following reasons for this: firstly, *the social context within which an individual lives provides the conditions for her consciousness* and secondly, *the wider social effects of actions may not be those consciously intended by the actor* (Porter, 2002:61). The nature of socially constructed curriculum theory, in the context of this study, assists the researcher, not only in understanding individual conditions and actions as such, but also in realising how these conditions and actions are socially created. It provides for the possibility that conditions and actions that occur in the social world (or school contexts) may not have been those that were initially intended.

- Critical realist ethnography attempts to overcome the dichotomy of positivistic and hermeneutic approaches by way of adopting a modified naturalism (Porter, 2002:62). Modified naturalism involves a connection between empirical investigation and theory construction (*ibid.*). In this regard, Porter (2002:65) states that

  > *…subject matter of social science is conceptual; there is a need for the qualitative testing of theories about the nature and effects of social structures upon social actions and vice versa.*

  Such dual methods assist the researcher not only in uncovering certain phenomena in the social world, but also in producing knowledge that can assist others to make informed

choices and to initiate transformation (cf. Porter, 2002:63). This study particularly aims at uncovering phenomena and producing new insights to assist the initiation of transformation.

Critical realist ethnography therefore appears to assist the researcher in exploring individuals in particular contexts. Moreover, it provides an opportunity for the researcher to contribute to the reconstruction of social events in support of transformation in various social contexts.

### 3.2.4. Self-reflection and reflexivity

Coffey (2002:313) maintains that in qualitative enquiry the question of the researcher and his/her relationship with the researched has for long been a subject of debate. She emphasises the importance of the *researcher-self* as a source of reflection – in the form of personal narration -- and further refers to it as the *biographical dimension* of qualitative, ethnographic research (*ibid.*). In Chapter 1 (1.5.1.) it was maintained that qualitative research often evokes the *self* of the researcher. The position was taken that the researcher should admit to the *self* and its associated identity, values and beliefs by means of self-reflection and reflexivity. Self-reflection and reflexivity are presented as part of the research design (3.2.) due to the fact that the research design suggests a continuous, developmental process which forms the basis of the whole research process; these concepts do not refer to a specific method to be applied in a particular moment in the research process. Self-reflection and reflexivity are therefore processes that will take place over the entire research period and will form part of various methods to be used. In this regard Wellington (2000:42) claims that it is important in every part of the research process to critically consider methods used, the sampling strategies, and the presentation of data.

According to Wellington (2000:42) being reflective *involves thinking critically about the research process; how it was done and why, and how it could have been improved.* Reflexivity, as a sub-set of reflection, refers to the process of *reflecting on the self, the researcher, the person who did it, the me or the I* (*ibid.*). Stephen Ball (in Wellington, 2000:43) maintains that it is a *requirement for methodological rigour that every ethnography be accompanied by a research biography, that is a reflexive account of the conduct of the research.* Engaging in self-reflective and reflexive action assists researchers in positioning themselves toward their research (Coffey, 2002; Skeggs, 2002). However, Wellington (*ibid.*) warns that self-reflection and reflexivity should not overwhelm research methods and should be as concise as possible. The notions of self-reflection and reflexivity will further be discussed in the final chapter.

To conclude the research design dimension of this thesis, the following points will be made:

- The research design refers to the continuous developmental process and blueprint of the research methods, methodologies and processes.
- Empirical research formed the foundation of the type of research to be done.
- The qualitative framework provided a specific methodology, ontology and epistemology to guide and ground the research process.
- Critical realist ethnography, along with self-reflection and reflexivity strategies, appeared to suit the qualitative framework and to assist in the process of guiding and grounding the specific methods to be used.

## 3.3. QUALITATIVE METHODS AND RELATED RESEARCH PROCESSES

The methods and processes to be discussed below were chosen to assist the researcher in the exploration of the proposed research question. The nature of the research question required that the researcher access the actual environment of the researched so as to comprehend the scenery in which the facilitation of human rights values occurs. It must be noted that the discussion of methods will include the elaboration of various techniques and procedures to be used, but that methodological aspects underlying these methods will also be addressed for the sake of completeness. As was mentioned in Chapter 1 (1.5.2.), methods of data collection will not occur consecutively, but will be intertwined. Gerson and Horowitz (2002:200) support the latter notion in that they believe processes in qualitative research are rarely distinct or sequential. They also state that one of the advantages of qualitative research is the fact that the researcher can move back and forth in a cyclical way as the research process progresses (*ibid.*). Subsequently, some incentives for the suitability of the chosen methods will be provided.

### 3.3.1. Literature review

Wellington (2000:34) states that any study should be located in the context of what has been done before in the same field; and that the researchers' *job is not just to mould* his/her *own brick but to slot it into the wall of existing understanding in that field*. This seems to require two tasks. The first is to focus down an inquiry and the second, to explore the literature in that field (*ibid.*). These tasks were mainly completed in the second chapter. It was, however, not an easy task to scrutinise academic literature. Wellington's (2000:37-38) suggestions

regarding criterion on which to judge reported research, which he does not see as absolute criterion, were used. They are based on the following questions:

- Is the *title* descriptive and accurate vis-à-vis the content?
- Does the *abstract* provide a sufficient map for the research done?
- Does the *literature review* offer a wide overview and explain why certain boundaries were drawn?
- Does it provide a *theoretical framework* to support the research done?
- Are the *aims of the research* clear and well-focused?
- Do the chosen *methods* match the aims and purposes?
- Is it clearly stated why certain *samples* were chosen rather than others?
- Are elements of *self-evaluation*, *evaluation and reflexivity* included?
- Regarding the *drawing out of conclusions and implications*, have the data been thoroughly analysed and are they in cohesion with the prior literature review?
- Is the research *presented* in a clearly written and well-structured form?

Certainly the use of such criterion become debateable if one considers that less experienced researchers must occasionally assess the work of more experienced researchers; the possibility of misreading of research reports and not understanding the context; et cetera. It does, however, serve as a useful framework to start assessing other people's work and even to assess one's own.

### 3.3.2. Sampling strategy

Maykut and Morehouse (in Wellington, 2000:62) state that

> *the selection of a sampling strategy depends upon the focus of inquiry and the researcher's judgement as to which approach will yield the clearest understanding of the phenomenon under study.*

One can argue that time, and to some extent geographical and material limitations, also has an influence on the selection of sampling strategies. In this particular study the selection of sampling strategies was mainly focused by means of the research question, underlying theoretical notions, time available to complete the study, and the availability of *researchable* schools regarding geographical locations. In addition, schools chosen for the research had to be analogous in several ways to justify the presentation and analysis of data. Therefore,

the two schools that were chosen had to be more or less in the same geographical area, with roughly the same socio-economic status.

For the purpose of this study non-probability sampling was used since it is likely to result in higher response rates and it is usually the only option in small-scale research (Wellington, 2000:60). Cohen and Manion (1994:88) maintain that non-probability sampling, however, is not representative and cannot be generalised, but that it can be adequate in particular instances. This method of sampling includes, among other things, purposive sampling and convenience sampling (Wellington, 2000:60). According to Cohen and Manion (1994:89), in purposive sampling

> *...researchers handpick the cases to be included in the sample on the basis of their judgement of their typicality. In this way, they build up a sample that is satisfactory to their specific needs.*

Convenience sampling involves the selection of the nearest individuals or groups to serve as respondents (Cohen & Manion, 1994:88); or it is the chosen method where the specific individuals or groups are the only option open to the researcher (Wellington, 2000:59).

In this study, cases included were selected by the researcher, firstly based on the typicality of the cases, also on the fact that they were the closest and the only cases open to the researcher. There are very few Waldorf Schools in the Western Cape and only one is situated in the Stellenbosch area. Moreover, there was only one English OBE school in the same area with the same socio-economic environment that could be explored in studying the notions to be addressed.

Another factor that should be mentioned is the different kinds of purposive sampling that were applied. Two of these samplings are important for this study, namely *typical case sampling* and *critical case sampling* (Wellington, 2000:61). The former refers to cases that are believed to be fairly typical, while the latter refers to the selection of particular cases with special characteristics (*ibid.*). Typical case sampling was used because the schools could respectively be viewed as typical to the OBE scenario, and typical to the Waldorf Education scenario. Due to the fact that the aim of the research was to observe how human rights values were facilitated by educators in different educational settings, cases were to be selected on the premise of *good practice*. Critical case sampling, according to Wellington (2000:61), provides a means to the researcher to analyse *good practice and disseminate its key features to a wider audience*.

### 3.3.3. Pilot study

The piloting of a study refers to the testing or drafting of methodological instruments to ensure comprehensibility and the success of the methodological instruments to be used (cf. Wellington, 2000:105). In this study, piloting occurred before the formal research activities began. The researcher went to the two schools concerned for a day before officially starting observations. This enabled the researcher to determine whether her observational instruments were apt and to assist with the focusing down of observations. The interviews were also piloted with other respondents (professional educators, not part of either of the two schools involved in this study) to assist the researcher in eliminating ambiguous, confusing or insensitive questions (cf. Wellington, 2000:78).

### 3.3.4. Systematic ethnographic observation

Observation in qualitative research can be a rewarding method if used with the necessary consideration. Gerson and Horowitz (2002:208) maintain that observational techniques are continuous processes of observing, analysing, clustering, making links and searching for new data to explore new phenomena. These authors also state that *the research challenge* in observational studies *is to focus on events as they unfold and relationships as they evolve* (Gerson & Horowitz, 2002:212). Kelleher (in Babbie & Mouton, 2001:295) provides the following advantages of this method for qualitative studies:

- The observer becomes conversant with the subject;
- Previously disregarded or ignored aspects become evident to the observer;
- Observers obtain the opportunity to experience the valuable actions of people, and not only the verbal accounts of their actions; and
- Observation is unobtrusive and when obtrusive, the effect disappears in time.

Systematic ethnographic observation was used for this study. This method refers to a clearly focused process in which behaviours, attitudes and actions of persons are scrutinised in their natural environment (1.5.2.1). Three types of observation exists, namely simple observation or complete observation; systematic observation and participant observation (cf. Denscombe, 2003:192-193; Babbie & Mouton, 2001:293; Wellington, 2000:93, 95). Wellington (2000:94) suggests that for shorter studies one should rather make use of complete observation due to the fact that participant observation can be very time-consuming. In this study, the researcher accepted the role of a complete observer, thus not participating in any way and remaining a passive observer. She integrated elements of

systematic observation into the process. The integration of systematic observational elements assisted the researcher to record observations easily and methodically by means of observation schedules, but not in such a way that it restricted recording of unforeseen events or aspects (Denscombe, 2003:194; Babbie & Mouton, 2001:294).

Denscombe (2003:200) states that systematic observation too has its weaknesses. Firstly, he points out that this method does not deal with the intentions that enthuse certain actions due to the fact that the method only focuses on *overt behaviour*. Secondly, systematic observation has the propensity to oversimplify actions because it ignores or misrepresents the *subtleties of circumstances*. Thirdly, systematic observation is inclined not to be *holistic* since it disregards the context of situations. Lastly, Denscombe (2003:200) claims that this method can disrupt the naturalness of a setting and asks whether a researcher with a clipboard and observation schedule can really avoid disrupting the naturalness of the situation.

The weaknesses of systematic observation were kept in mind during the design and implementation of observation schedules. The first weakness was reduced to a great extent because afterwards the researcher often informally, by way of conversation, questioned the way respondents had acted in certain circumstances. This was also done formally, during interviews. The second weakness was attended to by means of open-ended note taking. Thus, not only were observational schedules (Appendix E) used, but observational notes were also freely taken down. The last weakness mentioned is hard to avoid. However, the researcher always tried to locate herself in such a way that she was practically unnoticed. In Section 5.3.3, a response from one respondent regarding the location of the researcher and her experience of the researcher will shortly be discussed.

The benefits of systematic observation and the use of observation schedules must not be overlooked. It seems to be a direct means of recording of people's actions. It is also systematic and meticulous in nature, efficient for collecting large amounts of data in a short time, provides pre-coded data that is ready for analysis and proves to be quite reliable (Denscombe, 2003:199-200).

Observational studies can successfully be complemented with interviews. In this regard Gerson and Horowitz (2002:200, 209) claim that any good qualitative study requires the inclusion of divergent research strategies such as interviews and observations. These authors claim that despite the vast difference of these methods, they both provide an opportunity for the researcher to move *beyond the surface into the inner workings of other*

*social worlds* (Gerson & Horowitz, 2002:215). In the following section the complementing role that semi-structured interviews can have for observations will be discussed.

### 3.3.5. Semi-structured Interviews

According to Gerson and Horowitz (2002:204) *effective interviews need to guide respondents through a maze of life experiences in an orderly fashion and within a limited period of time.* Moreover, interviews must provide an opportunity for the respondent to step back and reflect upon his/her experiences, actions and situations (Gerson & Horowitz, 2002:210). Adding to this view on interviews, Lawler (2002:242) states that this method assists social actors in exploring and interpreting their own worlds and finding their place in it.

Conducting interviews requires *substantial forethought and advanced planning* by the researcher (Gerson & Horowitz, 2002:204). According to Denscombe, forethought (2003:164) begins when one asks oneself: *Does the research really require the kind of detailed information that interviews supply, and is it reasonable to rely on information gathered from a small number of informants*? In this study a thorough understanding of educators' facilitation strategies was essential and therefore it seemed necessary to get detailed information from a small number of informants by means of interviews.

*Interviewing provides a way to uncover the motives, meanings and conflicts experienced by individuals as they respond to social and interpersonal situations and conflicts* (Gerson & Horowitz, 2002:215). It therefore requires that the respondent must recall the past, grasp the present and think about the future (Gerson & Horowitz, 2002:211). This process might evoke sensitive and emotional responses by the respondent (Denscombe, 2003:165). As a result, the researcher has the responsibility to create trust and mutual commitment with the respondent in a limited period of time (Gerson & Horowitz, 2002:210). The latter must preferably precede the actual stages of completing the interviewing process as suggested by Kvale (in Babbie & Mouton, 2001:290), namely clarifying the purpose of the interviews, laying out the process, conducting the interview, transcribing it, analysing it, verifying the data, and reporting the process. This process might appear generic and in practice the process might occur in a cyclical way, but it nevertheless provides a good framework for conducting interviews.

It also seems as if once off interviewing is not sufficient. In this regard, Gerson and Horowitz (2002:211) claim that *only by comparing a series of interviews can the significance of any one of them be fully understood.* In this study two interviews were conducted with each of

the two respondents. Both of the interviews aimed at clarifying certain perceived actions and gaining new insights regarding particular issues raised by the literature review. The second interview aimed specifically at expanding and elaborating upon the first. Unstructured interviews were also conducted with colleagues of the respondents to hear their views of certain aspects of the research. This was mainly done to discover other aspects of complex issues that had arisen from the semi-structured interviews and to triangulate certain aspects informally that had emerged during the research process.

### 3.3.6. Triangulation of data

Triangulation is the process of utilising multiple methods in an attempt to enhance the validity and reliability of research (Babbie & Mouton, 2001:275). By using different methods of data collection the limitations of single methods are eliminated (Mouton, 1996:157) and concurrently the richness and complexity of human behaviour is accommodated (Cohen & Manion, 1994:233). According to Wellington (2000:24) triangulation occurs on various levels.

Firstly, for the purpose of this study triangulation was assured by using different research methods and processes (methodological and theoretical triangulation), such as a thorough literature review, self-reflection and reflexivity, systematic ethnographic observation and semi-structured interviews. These methods complement but also contrast one another, and have the tendency to increase the validity and reliability of research. This notion is especially evident when one considers the degree to which interviews can explain certain features observed. In this regard Gerson and Horowitz (2002:215) state that

> *both methods* (interviews and observations - PdP) *offer the chance to peer beyond the surface into the inner workings of other social worlds and to see the larger world form others' perspectives.*

Secondly, the interviews conducted with the two respondents were also triangulated by discussing some of their responses with other educators[4] in order to determine the reliability of the responses with regard to the particular context (independent triangulation). These two methods seem to assist one in assessing *pieces of information against at least one other independent source before regarding it as credible* (Walkerdine, Lucey & Melody, 2002:189).

[4] The principal of the OBE School assisted the researcher in this task. The co-ordinator of the College of Teachers in the Waldorf School assisted the researcher in verifying collected data.

Cohen and Manion (1994:239-240) maintain that there are certain occasions when triangulation is particularly appropriate. One of these occasions is when teaching methods are assessed or researched. These authors maintain that if triangulation of data collection methods, and data itself, do not take place, interesting findings may not be disclosed (Cohen & Manion, 1994:240). Since triangulation has a hugely significant potential to uncover new insight and findings regarding facilitation strategies in human rights values, it played a vital role in this research process.

## 3.4. THE ETHICS OF SOCIAL RESEARCH

Ethical concerns are inherent to the work of the social researcher owing to the researcher's engagement with the intricacy of individuals and related concerns. This entails that in the social researcher's pursuit of truth, subjects' rights and values should always be contemplated (Cohen & Manion, 1994:347). The latter is known as the *costs/benefit ratio* and is described by Frankfort-Nachmias & Nachmias (in Cohen & Manion, 1994:364) as

> *the right to research and acquire knowledge and the right of individual research participants to self-determination, privacy and dignity. A decision not to conduct a planned research project because it interferes with the participants' welfare is a limit on the first of these rights. A decision to conduct research despite an ethically questionable practice…is a limit on the second right.*

These conflicting rights create some ethical dilemmas which the researcher must bear in mind before and during the research process. According to Cohen and Manion (1994:348) each stage in the research process may give rise to specific ethical challenges; hence, challenges may occur based on the nature of the research project, the context of the research, the procedures adopted, the nature of data collection methods, the nature of the participants, the type of data to be collected, and how the data will be utilised.

This particular study was not excluded from ethical dilemmas. Attributable to the fact that the study aims at exploring and understanding how human rights values are facilitated by educators, various emotions, values and belief systems of individuals come into play. The researcher should therefore realise that emotions, values and belief systems of respondents might be in conflict with his/her own emotions, values and belief systems; and this may result in grave ethical challenges (cf. Kimmel in Cohen & Manion, 1994:363). Additionally, specific schools must be accessed in order to embark on the research task. This also poses some challenges because the researcher cannot view this access to a particular organisation or

institution as a matter of right (Cohen & Manion, 1994:354). Consequently, certain procedures must be adhered to in order to assure that the minimum constraints regarding ethical issues arise.

The first step in this procedure is gaining access to the pertinent organisation or institution along with acceptance by those whose permission one needs (Cohen & Manion, 1994:354). The researcher contacted the two schools selected for the research study and informally asked their permission. Thereafter, she sent a letter and her research proposal to the DoE to apply formally for consent to conduct research in the particular schools (Appendix A). The same letter was also sent to the relevant schools. The letter consisted of the research question and underlying aims to be addressed in the research. It was accepted by the DoE and permission to conduct the research was granted in writing (Appendix B). From there on the researcher contacted the schools again and made arrangements to meet the persons who were selected to participate in the research. During these meetings the researcher described the research and explained what was expected from the participants and the researcher.

Next, the consent and co-operation of the designated respondents had to be gained. A document, Consent to Participate in Research (Appendix C), was presented to the participants and discussed with them. It was signed and both parties received a copy of the document. According to Cohen and Manion (1994:350) such an informed consent document must consist of the following elements in order to assure that the subjects' rights are given proper consideration: competence, voluntarism, full information, and comprehension. *Competence* involves the informative action the researcher must take to ensure that individuals are capable of making mature and responsible decisions regarding their role as participants. *Voluntarism* involves informing the participant that s/he may freely choose to take part or withdraw at any time during the research period. *Full information* refers to the process in which the researcher reasonably informs the participant on various aspects concerning the project. *Comprehension* entails the process in which the researcher gradually or instantaneously reveals the nature of the research in order to assist the participants in fully grasping what the research is all about (Cohen & Manion, 1994:351). The document, Consent to Participate in Research (Appendix C), appears to contain the required elements.

Another aspect to consider is research methods and the possible ethical repercussions thereof. In this regard Cohen and Manion (1994:374) maintain that *methodological and ethical issues are inextricably interwoven in much of the research we have designated as*

*qualitative or interpretative*. Initially it was proposed that the classroom observation be video-taped. Due to ethical concerns (disturbance regarding natural processes in school) from one of the individuals it was decided that observations would not be video-taped, but only written down. Another person was concerned about the confidentiality of the interviews, regardless of earlier discussions in this regard. The motives for using specific methods were communicated to participants and consensus was reached on this matter. Researching consensus was an important process to ensure that the participants bought into the process and therefore to assure more trustworthy data.

Ethical issues also become conspicuous during the reporting and interpretation of the data. During this stage in the research process the researcher must focus particularly on the protection of the participants' right to privacy, anonymity and confidentiality (Mouton, 2001:243). This obliges the researcher to perform his/her task of reporting with the necessary veracity and reliability. Therefore, although *researchers know who has provided the information or are able to identify participants from the information given, they will in no way make the connection known publicly* (Cohen & Manion, 1994:367).

## 3.5. CONCLUSION

This chapter aimed to elaborate upon the processes and methods that can assist the researcher in addressing the research question, as well as the overall design of the research to be embarked upon. The chosen research design was an empirical, qualitative and ethnographic study, with elements of self-reflection and reflexivity. The elements of the design assisted the researcher in gaining first-hand experience in natural settings, but also in contributing to the reconstruction of social events so as to support and initiate transformation. It was argued that empirical research formed the foundation of this type of research to be conducted and that the qualitative framework provided a specific methodology, ontology and epistemology to guide and ground the research area and process. Furthermore, it was argued that critical realist ethnography and self-reflection and reflexivity strategies corresponded with the qualitative framework; and that they appeared to support the process of guiding and grounding specific methods. It was also claimed that the use of self-reflection and reflexivity have the tendency to assist the researcher in positioning him or herself in the research process.

The following qualitative methods and processes were introduced to assist the researcher in addressing the research question: the literature review, the selection of the target group, the piloting of the study, the systematic ethnographic observations, the semi-structured

interviews and the triangulation of the data gathered. The value of observational studies and interviews was especially emphasised because these seem to be appropriate methods that provide direct information on particular phenomena to the researcher. A section on ethical considerations was also included to explain the importance of conducting research in a healthy ethical environment and to discuss how ethics would be assured in this study in all stages of the research process.

In the following chapter the data collected by means of the above-mentioned methods and processes will be presented, discussed and analysed in an interpretative and critical manner.

# CHAPTER 4

# DATA PRESENTATION, ANALYSIS, CRITICAL INTERPRETATIONS AND DISCUSSIONS

## 4.1. INTRODUCTION

This chapter will endeavour to provide a presentation, analysis, critical interpretations and discussions based on the data collected through observations and interviews in the two schools selected for this study. Important to consider is that qualitative data cannot be presented as *pure* descriptions because they are always the outcome of the researchers' interpretation (Denscombe, 2003:268). Another problem that frequently occurs when researchers work with qualitative data is that they often *over-collect and under-analyse* data (Wellington, 2000:133). For that reason Wellington's (*ibid.*) advice was followed that one should rather obtain less data and *milk data for all that they're worth*.

Discourse analysis will be discussed as the theoretical framework for the process of analysis. Domain analysis will be applied as a specific method for re-arranging data to present it logically and understandably; and to make it more apt for interpretation. In the remainder of this chapter the following will be contemplated:

- the methodology and processes underlying the analysis of the data;
- a presentation of the profile of the two schools involved in this study;
- the presentation, analysis, critical interpretations and discussions of the observational data;
- the presentation, analysis, critical interpretations and discussions of the semi-structured interviews;
- a discussion on the triangulation of observations and semi-structured interviews;
- concluding remarks regarding the processes of data analysis and interpretations.

## 4.2. METHODOLOGY AND PROCESSES UNDERLYING QUALITATIVE ANALYSIS OF DATA

Qualitative research and analysis refers to a wide variety of modes of social research that rely on various techniques and strategies to collect data and to interpret it (Denscombe, 2003:267). According to Babbie and Mouton (2001:490) *there is no one neat and tidy approach to qualitative data analysis.* Literature (cf. Wellington, 2000; Denscombe, 2003) often creates the impression that there are definite and absolute strategies of organising, analysing and interpreting qualitative data. These strategies or techniques should in fact be seen as generic guidelines to assist qualitative researchers in directing the analysing process. One such generic guideline to the analysis of data is provided by Miles and Huberman (in Wellington, 2000:134). These authors present three stages of data analysis, namely *data reduction*, *data display* and *conclusion drawing*. These stages could actually be refined to more precise guidelines. LeCompte and Preissle (1993:235-278) provide the following phases of data analysis, which will be incorporated with Wellington's (2000:135-141) suggestions in brackets:

- Firstly, data should be *tidied up*. Tidying data could be interpreted as the process of assimilating raw data by way of getting all materials in a similar format and numbering raw data for reference purposes (see Denscombe, 2003:269).
- Secondly, the researcher should browse through the initial research question, aims, design, methodologies and theoretical underpinnings.
- Thirdly, the researcher should examine all data collected and make relevant notes. Data should be checked for completeness, and questions and issues that arise should be written down (*immersion* and *reflection*).
- Fourthly, the researcher should begin the process of informally itemising data and reorganising it (*taking part/analysing data*).
- Fifthly, data should officially be sorted into clusters of classification to facilitate the search for regularities and patterns and to create new knowledge constructs (*recombining and synthesising data*).
- Lastly, the search for specific data to fill the generic clusters should begin (*relating and locating data*).

While making use of the above phases to focus the process of analysis, the researcher should contemplate the fact that qualitative research and analysis refers to moving back and forth in the research processes (cf. Gerson & Horowitz, 2002:219).

Helpful in deciding upon, and using any method of research data analysis, is the process of considering its advantages and disadvantages. In this regard Denscombe (2003:280-281) posits that qualitative analysis has particular strength because it is based upon reality, there is richness and detail to the data, it provides better for ambiguities and contradictions than quantitative analysis would, and it provides a panorama for alternative explanations. On the other hand, he also mentions that qualitative analysis might be less representative, it might become bound up with the self of the researcher, its meaning might become decontextualised, and explanations might also be oversimplified (Denscombe, 2003:281). With this overview of qualitative research analysis in mind, the specific strategies and techniques to be used in this research study will be discussed next.

### 4.2.1. Discourse analysis as theoretical approach to the process of analysis

*Discourse* refers to *all aspects of communication* (Stewart & O'Neill, 2003:100). That includes dialogue, conversation and discussion in the broader sense. Moreover, it does not only refer to the features underlying communication, but also to who initiated it, the grounds on which it was initiated, and to whom it is directed (*ibid.*). One can therefore assume that the act of analysing discourse refers to a process of meaning making of various aspects of communication. It might be argued that this meaning-making process has the purpose of constructing meanings relating firstly, to the present nature of discourse practices; secondly, to discourses that preceded the practices (*a priori*); and thirdly, to the discourses that might be the outcome of a particular discourse (*a posteriori*).

Stubbs (in Babbie & Mouton, 2001:495) describes discourse analysis as being

> *concerned with language use beyond the boundaries of a sentence or utterance, concerned with the interrelationships between language and society and as concerned with the interactive or dialogue properties of everyday communication.*

Discourse analysis is also a process of dismantling constructed depictions in an attempt to identify the rudiments of their construction (Stewart & O'Neill, 2003:100). This process includes the notion of moving *beyond the obvious to the less, and yet completely obvious* in an endeavour to re-enact meanings (Babbie & Mouton, 2001:495).

Discourse analysis as a theoretical means to analyse qualitative data seems to provide an adequate foundation for analysing data collected for this study. It also appears to complement the epistemological and ontological premises of critical realist ethnography

described in Section 3.2.3. This assumption can be confirmed by the notion underlying both discourse analysis and critical realist ethnography, namely searching for meanings by relying on both *a priori* and *a posteriori* features to justify constructions and re-constructions. Under the following heading, the specific technique and strategy of organising data for interpretation will be provided.

### 4.2.2. Domain analysis as method of organising data to be interpreted

Domain analysis as a means of clustering data requires the researcher to compare, contrast, aggregate and order data (1.6.2.2). According to LeCompte and Preissle (1993:242) domain analysis implies differentiation and sorting of data based on semantic relationships. This strategy or technique to arrange data for interpretation therefore denotes the demarcation and organisation of data derived from specific meanings and underlying relations. This means that organising data provides the researcher with the opportunity to analyse data based on semantic relationships underlying various responses easily and systematically.

## 4.3. SCHOOL SITUATION ANALYSES

The situation analyses (Appendix D) attempts to provide an overview of the schools involved for this study. It does not necessarily have a direct influence on the analysis of data, but provides a representation of the context in which the data must be viewed. The questions posed to obtain a representative overview of the school were completed by the researcher with the aid of the respondents from the two schools. The following questions were asked:

- Is the school a government, independent or private school?
- What is the overall socio-economic status of the parents of the school?
- Does the school represent a multicultural/multireligious environment?
- What are the grade/class and approximate age of the learners?
- What is the main language of instruction and is it the same as the learner's mother tongue?
- What is the age of the educator, his/her years of teaching experience and his/her education qualifications?

### 4.3.1. The Outcome-Based Education school

The OBE school selected for the purposes of this study was a government school with approximately 900 learners. It was situated in a medium to high socio-economic environment. The class was multicultural and multireligious. The main language of instruction was English. English was the first language of the majority of learners, but there were a few whose first language was Afrikaans. The learners were about 10 to 11 years of age and in Grade 5. The educator was approximately 40 years of age, with more or less 15 years of teaching experience. She had been at the specific school for the past three years. She was a qualified Foundation Phase educator, and thus not trained for the Intermediate and Senior Phase in which she was teaching.

### 4.3.2. The Waldorf Education school

The selected Waldorf School operated as an independent school with about 100 learners in the entire school. The majority of parents whose children attended the school had a medium to high socio-economic status. Both the school and the selected classroom were multicultural and multireligious. The main language of instruction was English, but one third of the learners' first language was Afrikaans. The learners were all in Class 5 and they were between 10 and 11 years old. The educator was approximately 40 years of age with about 18 years of teaching experience. She had first taught at a government school, and was qualified to teach in that particular environment. However, at a later stage she qualified as a Waldorf educator and since then had been teaching at the specific Waldorf School (6 years).

## 4.4. SYSTEMATIC ETHNOGRAPHIC OBSERVATIONS

In Chapter 3 (3.3.4.) several methodological aspects regarding systematic ethnographic observations were discussed. It was stated that for this research study the researcher remained a complete observer. Observational notes were made on pre-encoded observation schedules (Appendix E). The observation schedules were supported by a more detailed version of observations that were continuously and freely recorded by the researcher. In the subsequent sections the observational data gathered through one-week observations in each of the two schools will be presented, analysed and interpreted.

### 4.4.1. Presentation of systematic ethnographic observations

The presentation of the data entails the rearrangement of systematic ethnographic observations in more understandable units. This facilitates the process of analysis and interpretation. The observation schedules are converted into tables, not as a means of quantifying data, but to assist the researcher in sighting patterns, relationships and discrepancies. It must be noted that when reference is made to human rights values it includes the norms, rules and principles underlying these human rights values. When the researcher states that particular human rights values were addressed, it includes the researcher's interpretation of human rights values derived from specific norms, rules and principles.

Table 4 provides an overview of some aspects regarding the notion of facilitating human rights values that manifested during the seven observation schedules completed in each school. The schedule number on the left gives an indication of the specific schedule to be traced to find the information in that row. There are six main categories in this table, namely *curriculum*, *incidental*, *educator, learner, during a formal lesson* and *not during a formal lesson hour* (Appendix E). *Curriculum* and *Incidental*[1] refer to the question asked in the observation schedule, namely: *Was the human rights value addressed as part of the curriculum, or was it incidentally addressed?* The terms *educator* and *learner* refer to the person who initiated or addressed the relevant human rights value(s). The categories *during a formal lesson* and *not during a formal lesson hour* provide a rough indication of the context in which the human rights value was addressed. Each category is consistently divided into OBE and WE, which refers to the two schools (outcomes-based education school and Waldorf Education school) and their respective situations regarding the categories.

[1] When it is stated that human rights values are addressed *incidentally*, it refers to when an educator or learner addresses a human rights value based on an *ad hoc* situation that took place. This can occur during a lesson hour or outside a lesson context. When it occurs during a lesson hour and the educator did not plan or intentionally address the specific human rights values, it is also referred to as *incidentally*.

**Table 4: An overview of certain aspects that became evident in the observation schedules (Appendix E)**

| Observation schedule ↓ | Curriculum | | Incidental | | Educator | | Learner | | During a formal lesson hour | | Not during a formal lesson hour | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | OBE | WE | OBE | WE | OBE | WE | OBE | WE | OBE | WE | OBE | WE |
| 1 | | | ✓ | ✓ | ✓ | | | ✓ | | | ✓ | ✓ |
| 2 | | | ✓ | ✓ | ✓ | ✓ | | | ✓ | | | ✓ |
| 3 | ✓ | | | ✓ | ✓ | ✓ | ✓ | | ✓ | | | ✓ |
| 4 | | ✓ | ✓ | | ✓ | ✓ | | | ✓ | ✓ | | |
| 5 | | | ✓ | ✓ | ✓ | ✓ | | | ✓ | ✓ | | |
| 6 | | | ✓ | ✓ | ✓ | ✓ | | | ✓ | ✓ | | |
| 7 | ✓ | ✓ | | | | ✓ | ✓ | | ✓ | ✓ | | |

Table 4 (above) indicates that during the one week observations in each school, human rights norms, rules, principles and values were mostly addressed as part of the incidental curriculum. It is also evident that in the most cases the educator was the initiator of the human rights values. In both school contexts it appeared as if human rights values were mostly addressed during lesson hours, but in the Waldorf context human rights values were less frequently addressed during a formal lesson hour.

Table 5 indicates the human rights values that were addressed during the period of observation, and how persistently some were addressed. The information presented in this table was also gathered by means of the observation schedule (Appendix E). The identified human rights values (2.3.3) are tabulated and underneath each human rights value a distinction is made to indicate how many times the specific human rights value was addressed in the OBE and Waldorf Education contexts. The numbers on the left-hand side show what observation schedule number provided the information in that row.

**Table 5: Frequency specific human rights values were addressed during the completion of the observation schedules**

| | Demo-cracy | | Social Justice | | Equity | | Equality | | Non-racism | | Non-sexism | | Human Dignity | | Open Society | | Account-ability | | Respons-ibility | | Rule of Law | | Respect | | Recon-ciliation | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | OBE | WE | OBE | WE | OBE | WE | OBE | WE | OBE | WE | OBE | WE | OBE | WE | OBE | WE | OBE | WE | OBE | WE | OBE | WE | OBE | WE | OBE | WE |
| 1 | | ✓ | | | | | | | | | | | | | | ✓ | ✓ | | | | ✓ | | | | | | | |
| 2 | | | | | | | | | | | | | | | ✓ | | | ✓ | | ✓ | | | ✓ | | | | | |
| 3 | | | | | | | | | | | ✓ | | | | ✓ | | ✓ | | ✓ | | | | ✓ | ✓ | | | | |
| 4 | | | | | | ✓ | | ✓ | | ✓ | | | ✓ | ✓ | | | | ✓ | | ✓ | | | | ✓ | | | | |
| 5 | | | | | | | | | | | | | | | ✓ | | | ✓ | | ✓ | | | ✓ | ✓ | | | | |
| 6 | | ✓ | | | | | | | | | | | | ✓ | ✓ | | | | | | | | | | | | | |
| 7 | ✓ | | ✓ | | ✓ | | ✓ | | ✓ | | | | ✓ | | | | | | | | | | | | | ✓ | ✓ | |

From the above it became evident that the OBE school addressed all the human rights values identified. During the period of observation the values *open society* and *respect* were addressed the most in the OBE school. However, each of the values *democracy*, *social justice, equity, equality, non-racism, non-sexism, responsibility, rule of law* and *reconciliation* was addressed only once during the observation period.

In the Waldorf context the values of *accountability*, *responsibility* and *respect* received the most attention. The values *social justice, non-sexism* and *rule of law* were not attended to during the period of observation. The values *equity*, *equality, non-racism, open society* and *reconciliation* were addressed only once in this period.

### 4.4.2. Analysis, critical interpretations and discussion of systematic ethnographic observations

In the following paragraphs the presented observation data will be used in the process of interpretation and looking for explanations for certain common occurrences. Regarding the above presentation and explorations below, one can assume that an extended period of observation might have provided more examples of human rights values addressed in the formal curriculum. It can however be argued that human rights values addressed incidentally would then also exponentially increase. This would leave one with the predisposition that human rights values will be more frequently addressed incidentally. The findings might also only be true for the specific year group and age of learners used for this study. The following questions, which should be viewed as domains, came to the fore during the presentation of the observation data and will subsequently be discussed:

- Why are human rights values, principles, rules and norms mostly addressed incidentally and not as part of the formal curriculum?
- Why does *respect* receive the most attention in the OBE and Waldorf Education contexts?
- Why do the human rights values *respect* and *open society* receive the most attention in the OBE context?
- Why do *accountability, responsibility* and *respect* receive the most attention in the Waldorf Education context?
- Why do *social justice, non-sexism* and *the rule of law* receive almost no attention in the Waldorf Education context?

#### 4.4.2.1. Incidentally or as part of the curriculum

When considering the question: *Why are human rights values, principles, rules and norms mostly addressed incidentally and not as part of the curriculum?* one should also ask the question: *But should human rights values, principles, rules and norms be addressed as part of the formal curriculum whatsoever, or are they meant to be addressed incidentally?* The latter question is addressed by Carl and De Klerk (2001) and Taylor (2000). These authors claim that values – and one can include human rights values – should be addressed directly in the curriculum and all related education activities. It might be argued that when norms, rules, principles and values underlying human rights are addressed in *ad hoc* situations this entails a more innate activity, and that it thus occurs instinctively and spontaneously. Establishing particular human rights values, integrated with content, should also be done as naturally as possible, but it requires a lot of conscious, thorough planning and knowledge. The proficiency to plan adequately might be lacking in some educators (cf. 2.4.1). It might be for this reason that Carl and De Klerk (2001:29) suggest that inherent to educator training, various curriculum orientations and approaches to values education should be addressed. This argument might provide a possible explanation for the tendency of human rights values to be addressed more frequently in incidental situations and not as part of the formal, planned curriculum. Recommendations to assist educators in making human rights values more explicit in curriculum contents will be provided in the next chapter.

#### 4.4.2.2. Respect

Another notion that became evident during the observations is that respect receives a great deal of attention in both OBE and Waldorf Education. In 2.3.3.8 of this thesis, respect was described as an interpersonal value that is essential for human interaction. Morrison

(2000:130) postulates that respect for cultural distinctions should be a shared value that can help establish relations between people. Carl and De Klerk (2001:29) claim that respect as a communal value should be highly valued, since it has the propensity to assist a young democracy in times of change. It might therefore be argued that respect is to a great extent not only the foundation of human interaction, but also one of the premises on which other values, and especially human rights values, can be established. It might be for this reason that respect receives so much attention in both school contexts (cf. 4.5.2.2.a).

#### 4.4.2.3. OBE and an open society

The observations done in the OBE classroom indicated that the respect and the principles, rules and norms underlying an open society are highly attended to. A possible reason for the importance of respect was discussed in the previous paragraph. It might be argued that the value of an open society (2.3.3.6) is highly attended to since it creates appropriate conditions in which social justice, equity, democracy, equality, human dignity, responsibility, accountability and the rule of law may flourish. The value added by an open society could also contribute to the process of reconciliation, since an open society with its consultative and transparent moral fibre has a supportive nature. It might also be that this value receives noticeable attention in this particular government initiated OBE school due to the fact that these values are endorsed by the South African Constitution (1996) which forms the basis of all government education documents and policies (Asmal & Wilmot, 2002:175).

#### 4.4.2.4. Waldorf Education and accountability and responsibility

Apart from respect, the principles, rules and norms underlying accountability and responsibility receive a considerable amount of attention in the Waldorf classroom in which the research was conducted (2.5; 2.5.2.4.a). The Waldorf Curriculum (1995) emphasises accountability and responsibility and affirms that the Waldorf system endeavours to convey these values by means of establishing joint ownership in various ways (cf. 2.3.3.7). The continuous and free recorded observations indicated that these two values are conveyed especially during storytelling. The notion of being responsible for the protection of the environment and of being accountable for one's actions in this regard was also frequently addressed. It thus appears that the facilitation strategies and lesson topics in Waldorf Education are selected to encourage the importance of accountability and responsibility. This notion might explain why accountability and responsibility receive such a substantial amount of consideration in this context.

#### 4.4.2.5. Waldorf Education and social justice, non-sexism and the rule of law

The question was also asked, *But why do social justice, non-sexism and the rule of law receive almost no attention in the Waldorf Education context?* One can argue that due to the long history of multicultural, inclusive and equal education in Waldorf Education in South Africa, some notions that are new in the OBE context are considered to be long resolved in the Waldorf Education context (cf. 2.5). These values are in many ways considered to be quite natural and no specific emphasis is placed on them. During an informal interview with a Waldorf educator not involved in this study, the person claimed that Waldorf Education makes no distinction between male and female, and that one often finds that Waldorf boys and girls, from a very early age, become friends in such a way that they do not notice the gender difference that exists between them. It also became evident to the researcher during the continuous and free recorded observations that boys and girls do all activities together, from knitting and woodwork to physical education.

#### 4.4.2.6. General conclusions regarding systematic ethnographic observation interpretations and discussions

From the recorded, presented and interpreted systematic ethnographic observations, one notices that the underlying philosophy, history and present nature of the OBE and Waldorf Education systems influence the way classroom practices are manifested (cf. 2.4.2.1). It appears that certain human rights values are included and excluded to address the past, but also to address possible future issues. It also seems that educator training plays an important role regarding the notion of incidentally addressing human rights values and formally addressing them as part of the curriculum (2.4.1; cf. 2.5.1). These systematic ethnographic observations and underlying notions will further be explored when the semi-structured interviews are presented, analysed, critically interpreted and discussed.

## 4.5. SEMI-STRUCTURED INTERVIEWS

In the previous chapter (3.3.5) the significance of semi-structured interviews applicable to this study were discussed. It was stated that the researcher had had to undertake two interviews with each of the two respondents to gain the necessary insight into the main research question. Under the following heading some of the respondents' responses will be presented. The questions and relevant responses are clustered in certain domains based on underlying semantic relationships.

### 4.5.1. Presentation of semi-structured interviews

The domains identified for the purpose of a sound presentation of interview data had to assist the researcher in addressing the questions and aims proposed in Chapter 1 (1.4 and 1.5). The following domains and sub-domains were identified:

- Values
  - Values education in general
  - Human rights values
- Role of the educator
- Facilitation strategies
- Social construction of the curriculum

Table 6, presented below, provides an overview of the two respondents' responses during interviews. It represents both interviews and is not in the original order. Although it appears as if questions were structured, the interviews were undertaken in a less structured manner. The researcher allowed the respondents to move beyond the pre-formulated questions the researcher had in mind. This enabled the researcher to become more familiar with the respondents' thought processes. The interviews were conducted in the respondents' first language, namely English. No language editing was done with the responses. Certain concepts were explained to the respondents before and during the interviews. These concepts include: socially constructed curriculum, facilitation strategies, human rights values and all the identified values. If unfamiliar concepts were used, respondents were asked to stop the researcher and ask that they be explained. During all the interviews a list of the identified human rights values were placed in front of the respondents to assist them in formulating their thoughts and responds regarding human rights values.

**Table 6: Presentation of data gathered in interviews. (Everything printed in italics in this table was edited by the researcher to ensure confidentiality and to add important information that had occurred during the interview or that need to be considered for the context to be understood.)**

| Summarised, clustered questions and domains | OBE response | Waldorf Education response |
|---|---|---|
| **VALUES** | | |
| • **Values in general** | | |
| What value(s) receive(s) the most attention in your school? | I think it is difficult to say for *this school* as such, so I'd need to speak for myself, personally in my classroom – respect for one another – that would certainly also be a general school thing. We bring that up on the sports field as well, in thanking your opponents, whether you've won or lost, thanking your umpire... But in the classroom, respect for one another... especially for this age group *(10-11-year-olds)*, is very important. Hmmm... and that you all work together as a team. There is always the strongest and the weakest... and how you are going to assist the weak one if you are the strong one, without putting them down. | I think it's probably respect for each other and their surroundings, for the world that they live in, and the child's self identity and I'm sure there's others I can't think of now... |
| Should content/knowledge learners receive be value-free? | No, you can't do that. I can't do that, because we are human. I don't even think it is possible to teach value-free. | No! I'm just thinking of what their doing now – they're doing the early settlers – the Bushmen, the Khoi. They *(the learners)* don't know that they are talking about an open society or human dignity, but it's in the content, without them knowing it. |
| Do people in general deliberately include or exclude certain values in the curriculum to obtain certain goals? | Yes. I think pretty much so. If one look through the textbooks and what is available, hmmm... I felt that in certain areas a message was tried to be brought across. Then one will almost have the opposite – the teacher then have to play down something that probably was brought down to strongly, or not brought across strong enough, to actually encourage that. I think that's why a lot of individualism takes place. | I think that there will always be some of that, it depends on by whom the curriculum is written by. It's like history, it's always written by the victors, and so there will always be something left out and hmmm... So, it will always tend to happen that certain values is deliberately included or excluded. |

| • **Human rights values (HR values)** | | |
|---|---|---|
| In which of the following ways would you say your school approaches HR: education *as* a human right or education *about* human rights? | I'd say that it is both. I think very much it is are right to be educated and are strongly encouraged to educate the children. It is their education that is important. But it is a fine line, because we live in a very affluent society here, so there's a fine line between the child's right and the right of the child. Some of the children think it's their right that they're here. They are arrogant about it and can be quite obnoxious because of that. So, one has to be very careful and bring a very good balance in all of this, because I was just saying to someone the other day that they look to find fault in you as a teacher – there are certain children and they look for that fault – and if they find it, they will jump at that. I find it, yes, it's the child's right to be educated, but they must understand that right. | I think education as a human right value… |
| What is necessary in education practices to make education an activator of HR values? | That's a difficult one to answer. I suppose it depends on the teacher teaching … and also the entire value of the school. I taught at a school in Cape Town were they didn't have prefects, they had a student representative council and on that council they had what they called peer mediators. So the Grade 7 peers – learners – were used to mediate anything that cropped up during play time – break. So, they (*educators*) were teaching the older ones the values that the younger ones needed. And it worked very, very effectively. I suppose a system like that would work quite well, so… If you could get a group of learners together, that can therefore assist the younger ones – cause they often learn … peers learn quite well from their own peers… but provided that you've got the correct group of learners who could convey those values to the younger ones. | We need children who are free-thinkers that are confident in their thoughts. You'll see the children are quite outspoken and they say things that often shock adults, but they are definitely lateral, free thinkers that can express themselves openly. |
| Does your curriculum place enough emphasis on HR values? | Hmmm… yes and no. I think probably because the children haven't quite been raised in the same society as I was raised in, they are slightly oblivious to everything, but because I was | Definitely. If I just think of our threefold social order that we talk about – even though the words are not spoken of it's in our conscious, in everything we do – the way we deal with our parents, the way we |

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|---|---|---|
| | brought up during the Apartheid years and have… a lot of this *(showing toward the paper with human rights values on in front of her)* was not spoken about. Now it has become a far greater issue. But the children accept this far more easier than we do, because for them, it's just human nature… you know, they're not worried about what type of children is in their class… they've been brought up like this. So this whole thing of… some of these here *(again showing toward the paper in front of her)* you know don't really… like reconciliation, they won't quite grasp it. So, I think the curriculum, because it is written by adults who have been brought up in an Apartheids-society… I think sometimes the textbooks are raising issues that the children probably do not know much about, because we were talking about Apartheid the other day in class. Now my children are ten turning eleven, so some of them were not even born yet in 1994. So to them it is foreign. They wanted to know – it was for freedom day – they did not understand what the big deal was. Now it is good for them to know history, so I've bought it into the history lesson, and not as a terrible society that we've lived in, where we now need to bring in democracy, equality and all of these things (*showing towards the paper*). As far as they are concerned there is democracy, there is equality, there is non-racism…there are human rights, because they are in a class of all race groups. I just sometimes find the textbooks – certain textbooks – just kind of overdo it slightly. Hmmm… not in the history book, I've not come across that in our history book and I wouldn't want to be specific in any way. Just generally go to meetings, paging through some of the worksheets, or books we've been permitted to… they've always made sure that that pictures is politically correct… That was a bit lofty, but I hope you get the picture. | run the school… |

| **EDUCATOR'S ROLE** | | |
|---|---|---|
| Do educators have a role as value educators? | O yes, definitely. I think hmmm… you know, children need a variety of inputs. So, a teacher plays a huge role in that – especially in the younger ones. | Yes, definitely. We teach our values in everything we do, in all our stories, in all our theme material. |
| Do all educators have a responsibility in endorsing HR values? | Yes. | I just think as a class teacher I prefer to do it *(facilitate values)* all the time. |
| Do you ever reflect on your own practices? | I do, because each class you have is different. Things are definitely different this year to last year. I have to change according to the class. | I often, very often, prepare something and stand in front of the class and realise, as I'm standing there and start my lesson, the class ask for something else and then I have to change what I'm doing. I think you need to learn to be sensitive and not be overwhelmed by it and say well this is what I prepared to do and this is what we will do, and be quite open to what the children want. One needs to be flexible. And it has happened quite a few times that I've prepared something and that something totally different happened. I think that having the same class for so long, you read the children so well, so you become very conscious of it. |

| FACILITATION STRATEGIES | | |
|---|---|---|
| Is it necessary to change facilitation strategies? | I think facilitation strategies should change all the time. I think you also change according to your class, because there's always a different mix, a different structure in your class, so you have to adapt as well. I think it's continually changing. | I think it is very necessary to change our facilitation strategies all the time. And I think our children are so different from the way we grew up – our generation. The world is different; the children are exposed to all kinds of electronic things, we were not exposed to television, computer games, play station, game boys, all these things; the flashing of electronic stuff. And I think we have to provide something else for the children that are… a more balanced view of the world. These things are an important part of our world, but certainly they also still have to notice things around them, like seasons, just what is natural around them. |
| How can one adapt facilitation strategies in order to facilitate HR values? | I think it depends on your ...hmmm... mix in the class, and I don't mean racial mix, their social skills or their lack thereof. All of that needs to be taken into account and in trying to do that...its maybe no the actual content of what you are teaching that changes. Content can stay the same, but the style you use, the way you bring it across, that is important. | Hmmm… *(silence)* By the material we bring to the children, the way we bring it to the children, looking at children's viewpoints. We don't have these children any more who just follow you. You have children that are quite open and exposed to things and we need to include that in what we do. Get children to express their point of view in class. They often come up with stuff you've never even thought of. Problem solving, the things they are exposed to are so different from what we were exposed to. So they have wonderful problem solving strategies. It is very valuable to listen to children, even putting what they ask for in their learning material. |
| Are facilitation strategies today based on serving individual needs or societal needs? | I think it is difficult to say… personally I think the individual needs are greater than they used to be – and I've been teaching for about fifteen years – and I find that the individual need must be met far more now. But because there has been a change in society in the last decade, one needs to look at that as well. So… I think it is both, whether the individual need is met, that is another story altogether. | General education *(not referring to Waldorf Education)* is based on societal needs. Waldorf is definitely based on individual needs. It's difficult to be a Waldorf teacher because you're going against the stream out there. You do things very different from the way things are done in other schools and our society. For us to bring children up to successful adults does not mean they will be doctors or lawyers or engineers, drive fancy cars and live in a big house, for us to be a successful adult is a person who can look after themselves, who can respect things around them, who can maybe earn their own living, start their own |

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|---|---|---|
| | | business, someone who can be independent and make decisions outside of society. Not that they are so exclusive and become drop-outs or failures, that they find a different way to be included in society. They don't necessary need to sit on Table Mountain and sing with daisy behind their ears, but just to be happy in what they do. Even if my children want to become… if they want to collect shells on the beach, if that's what makes them happy and fulfils them … it's fine. It doesn't mean if you have a fancy car and a big house you are fulfilled. And that's what we want, adults that are fulfilled. |
| Do you think that dialogue between learners, learners and educators and even educators between one another, is essential to promote HR values? | Yes, without a doubt. If you don't communicate you actually are wasting your time. I've just say to my class now, they are aloud to ask questions but it is now getting a little bit extreme… Because they are so comfortable with asking questions, they ask questions about the smallest irrelevant stuff. So, one needs to bring a balance in there, but communication I think is best, because if you communicate with your kids they will communicate with you and that is how one should go about to find out how to change values. If you don't know their (*the learners*) values and where they are at with these values *(showing towards paper with human rights values on them)*, then how can you actually bring about change? | It is very essential. We find that we often include our children in stuff… for example if there's a conflict the teacher tries to resolve that with the children and not without the children. You'd listen to the children and let them give their point of view, but not too much otherwise they get away with things. But I think to a certain degree it is necessary for dialogue, but the age is also important. |
| Is it possible to facilitate HR values to learners? | *(Long silence)* Yes. Hmmm… it wouldn't…it would come across…maybe not directly, but it would certainly come across in the way one – for some of these *(she looks at the values on the paper in front of her)* – the way one handle the children in certain circumstances and probably if things arise. Hmmm… one will then deal with it *(the values)*, because you've got children from different walks of life. I mean it's… it will come out in various aspects of education, maybe not specifically being taught from the front by the teacher to the children, but through relationships with pupils. | I think you can, and I think the older they get the more specific you can get to talk about these words *(refers to page with identified values on them).* When they're little you can do it without saying…this is making a democratic decision, so you'd do it differently, but as they get older you would use this language. |

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| Should HR values be facilitated across the curriculum? | Yes, very much so. | It's just more difficult for the children if they are so conscious of it, but if it is so integrated in everything they do and everything they say and the work that they do… it's so much more meaningful. |
| In what ways can HR values be conveyed to learners? (1) Listening to what the educator says explicitly on human rights values (2) Learning it in a practical situation without addressing it explicitly (3) Reading about it in a good textbook that addresses these issues (4) When they interact critically with their peers? | I would say a combination. I'm not to sure about the textbooks one. Definitely interaction with their peers and definitely when teachers address those values directly. I think those to would be your strongest hmmm… the strongest areas. The textbooks, I would "er" a bit on that… it's just that I've worked with textbooks and without textbooks and I find I've got more… more comes across to the children if I don't have the textbook. Otherwise they are all sitting reading frantically in the textbook and yet I recon one could use the textbook as a means to reference.<br>But not here is the textbook, do the exercise. Just use it as a frame of reference, not as the ultimate. 'Cause these *(showing to the value paper in front of her)* is life skills and textbooks can't teach life skills *(she laughs)*. | The middle two…when they learn it in a practical situation or when they critically think and talk about it with their peers. |

| SOCIAL CONSTRUCT OF CURRICULUM | | |
|---|---|---|
| Do you feel that you as an individual are part of deciding what knowledge/content learners should receive? | I would hope so. I'm not just here to teach blatant contents, I hope that I'm instilling something... or that they *(the learners)* can take something from me that would assist them later. | Definitely, because our curriculum is quite open and you'll know what you need to do...say for example Greece, and you can select areas and degrees... you might just choose to do mythology or you might do the whole political part and democracy. The children obviously sometimes ask for it and then one should do it, but overall the teacher decides what she wants to do in the curriculum. |
| Who decides what knowledge/content should be taught in a specific learning area in a particular year? | It has been a long process. It is only my third year here. We were all using various textbooks from various suppliers and at the end of 2003. It was been decided that we would start going onto this new OBE system. So, various courses were run last year – over the last two years we've been on various courses for various learning areas. At the end of last year – this was all heading it towards the goal of set and textbooks that was going to be supplied by the Education Department – they wrote them - our children still has to purchase them. You will notice that when you see the children's textbooks they are all very similar – big books like this *(shows A4 size with hands)* they all follow the new curriculum. So, we decided as a school that we would follow this set curriculum. It was a general decision that was taken because it is very hard work to formulate worksheets – that most of us did last year - putting together our own worksheets for our own subjects. We divided our own program and we followed the syllabus that has been printed out by the Education Department – following the syllabus but putting together our own worksheets because the textbooks hasn't come out yet. Now the textbooks are out, it came out end of last year, and most of the schools use these books within the area. | The teachers together must work out content, but I think classes are often different and the teachers need to be very conscious of that. One class might want something while another might want something else. And I think depending on the teacher, it also depends on what values is brought into the class. Children pick up a teacher's outlook very quickly. |
| Does your school socially construct its curriculum? | That's a very difficult question to answer. Hmmm... and I actually can't answer yes or no. Partly because our curriculum are dictated to us, so it's therefore the responsibility of the teacher to | Other people might have a small influence, but it still has to adhere to the principles Steiner laid down. So, new stuff can come in, as long as it is based on Steiner's principles. |

| | | |
|---|---|---|
| | take what has been given and then to make it more applicable. | |
| Can a socially constructed curriculum help in improving on the quality of education? | Hmmm, yes, provided that those who have a say is bearing the needs of the child in mind, that they are thinking of values that are bearing everything in mind and that it is not just trying to instil what they want to instil. Hmmm… and I'm feeling very sorry for the person who has to pull all of this together… *(laughs)* because I think there is such a lot of varied ideas. | I think so, because you really know what is needed if you listen to the community. |

From Table 6 certain aspects become evident regarding the facilitation of human rights values, educators' roles and the social construction of a curriculum. Some of these aspects will subsequently be considered.

Interviews with respondents from both the Waldorf and the OBE schools indicated that respect is the most important value in the respective school contexts. This was stated by the respondents before they were formally introduced to the concept *human rights values* and the specific values underlying it. Emphasis placed on respect corresponds to the interpretation of observations provided in 4.4.2.2. The respondents felt that human rights values should be facilitated across the curriculum and that content cannot be value-free. Both respondents agreed with the notion that deliberate inclusion and exclusion of values in curricula and contents was necessary in order to obtain certain goals. It also seems as if the respondents acknowledged their role and responsibility to facilitate values. They also stated that they needed to reflect on their own actions because the situations with which they were confronted changed constantly.

Both respondents maintained that one can facilitate human rights values to learners, but they provided different variables that influence the process. These variables will be considered in the next section (4.5.2.4.a). The respondents also emphasised the importance of learners' interaction and critical thought to enhance the process of human rights values cognition. This includes the notion that if learners are taught certain values and competencies, they are in the best position to facilitate human rights values themselves. The respondents from both schools also believed that dialogue is valuable to assist in understanding human rights values and differences among individuals. The question arises: Why do educators in these contexts address human rights norms, rules, principles and values in the majority of cases, mostly without suggesting further discussions on these aspects? And is the *dialogue* they refer to in these contexts the same as the *dialogue* the researcher has in mind?

The responses indicate that the Waldorf Curriculum (1995) operates as a socially constructed curriculum to a greater extent than the RNCS (2002). This will be explored in detail in the next section and during the triangulation of data. Both respondents stated that they felt part of the knowledge or content that learners receive. Moreover, they claimed that the social construction of the curricula might improve the quality of education.

Considering the above, specific notions that manifested during these interviews will subsequently be analysed, critically interpreted and elaborated.

### 4.5.2. Analysis, critical interpretations and discussion of semi-structured interviews

The detailed observations that were continuously and freely recorded were used to assist the researcher in the process of interpretation and to find explanations regarding certain occurrences that became evident through the presentation of the interviewed data. Cognisance must be taken of the fact that the presented responses represent those of one professionally trained educator in each particular context. Therefore, these responses cannot be viewed as being representative of all Waldorf Education and all OBE contexts, but they provide a sufficient picture of how human rights values are facilitated in the two *good practices* scenarios (3.3.2). The information could also be used to provide insight into the facilitation of human rights values within a socially constructed curriculum context to aim, guide and regulate future practices and to suggest other possibilities. The analysis and critical interpretations of the interviews will be explored under headings similar to the domains selected to present the data.

#### 4.5.2.1. Values in general

a. Respect

During the analysis and interpretation of the observation data, it was stated that respect received the most attention in Waldorf Education and OBE contexts (4.4.2.2). The interviews conducted in the two environments confirmed this viewpoint. However, it seems that the way in which respect manifests in the Waldorf Education and OBE contexts differs. The OBE respondent claimed that respect for one another is above all developed in the classroom and that it is very important for learners in the particular age group (10-11 years of age). In addition, respect is also developed on the sports field. The Waldorf respondent also maintained that respect not only for one another, but also for one's surroundings, is important. The observations indicated that respect for oneself is also considered important in

both contexts. It therefore appears as if respect transpires on three generic levels, namely respect for oneself, for one another and for one's surroundings. It could be argued that the development of all three levels of respect is necessary to assist learners in fully grasping the value of respect, considering the fact that respect is one of the few human rights values that are addressed by name during educator-learner interaction. Facilitation strategies should therefore accommodate the development of respect for oneself, for one another and for one's surroundings. In the final chapter recommendations will be provided to further emphasise the importance of the development of all three levels of respect (5.4.2).

b. Values included and excluded

It was stated in the concluding paragraph of 4.4.2.6 that it appears as if several values are included and excluded to address past and possible future issues that may surface in the OBE and Waldorf Education contexts. The notion of deliberate inclusion and exclusion of values (or content) should be viewed against the notion described in Section 2.2.1.3.a.ii. During one of the interviews the respondents were asked whether they felt that people deliberately included or excluded values in the curriculum to achieve certain goals. Both agreed that this was indeed the situation. In these responses two other interesting notions became conspicuous, and were continually addressed by the respondents. The first notion was the recurring reference to textbooks by the OBE respondent. The second was addressed first by the Waldorf respondent and later by the OBE respondent, namely that it is important to consider by whom a curriculum is developed and disseminated.

- The OBE respondent used textbooks as an example to illustrate how values are deliberately included and excluded. Interesting to note is that observations also indicated that the OBE practices depended greatly on textbooks, even though the OBE philosophy recommends a deviation from using textbooks only. At a later stage the OBE respondent stated that human rights values are life skills and that *textbooks can't teach life skills*. This apparent contradiction between using textbooks to portray human rights values, and textbooks not being apt to portray human rights values, might be a result of the situation in which the particular respondent found herself. It is possible that she was required to use textbooks, but that she was trained that values could not be facilitated by means of textbooks. It is also possible that the emphasis on using textbooks could have been caused by the fact that the RNCS (2002) provides guidelines as to what learners should know, and not specific contents (2.4.2.1.b). For that reason, educators tend to use textbooks as a reference to assist them in selecting apt contents. Selected textbooks might contain particular values, which are not always prominently stated, and that are in

many instances unconsciously *transferred* to learners. One can assume that a change of mind-set toward the newly adopted OBE model has not yet occurred in this respondent. If this is the case for other educators in this context, one might find another reason why OBE has not hitherto transformed into a feasible education model for South Africa.

- Both respondents mentioned that it was important to consider who had developed the curriculum. The Waldorf respondent stated that developing a curriculum is like writing history. In both instances the so-called victors do the developing/writing and therefore certain issues and values will always be purposely left out to beget a specific message. The OBE respondent claimed that the curriculum had been developed by adults raised in the Apartheid era. This respondent suggested that the developers of the curriculum dealt with issues and values that learners often cannot grasp because of the complex nature of the Apartheid system. It thus became evident that the successful facilitation of any set of values depends to some extent on curriculum developers. If educators do not accept suggested values to be facilitated, the facilitation of such values might not occur (2.4.2.4.d). It is thus recommended that values be negotiated and debated within a socially constructed environment to assure that educators and other education role-players agree upon values to be facilitated (2.6; 2.4.2.4; cf. 2.4.2.1).

#### 4.5.2.2. Human rights values

a. Learners understanding their right to education

The OBE respondent stated that learners should understand their right to education. It could be argued that for them to understand their right to education they need to comprehend and live basic human rights values (2.4.2.4.c). The Manifesto on Values, Education and Democracy (2001) provides 16 strategies according to which educators could assist young South Africans to become familiar with human rights values (RNCS, 2002:7). It might be argued that since human rights values are not directly attended to in the curriculum (cf. 4.4.2.1) by means of the specific strategies proposed in 2.4.2.4, learners might be *arrogant* and *obnoxious* about their right to education. The notion of assisting learners in understanding their rights is also applicable to the Waldorf context. If educators wish to assist learners in developing an understanding of their rights to education, they need to educate learners about human rights principles and values.

b. Learners as arbiters of human rights values

The two respondents indicated that learners can become outstanding arbiters of human rights values to their peers provided that they are educated with appropriate values and competencies (2.4.2.2.b.iii). The OBE respondent suggested that older learners in the school are taught certain values to enable them to convey these values to their younger peers. Thus, the older learners can become mediators of human rights values. The Waldorf respondent recommended that learners should be taught competencies, such as critical and lateral thinking (2.5.2.2.c.iv), to become competent in dealing with human rights values. It seems that for education to become an activator of human rights values, it must make use of its human resources, which includes learners.

c. Human rights values emphasised in the curriculum

When the respondents were asked if the curriculum to which they adhered placed sufficient emphasis on human rights values, both answered the question by saying *yes and no* (OBE respondent), and *definitely* (Waldorf respondent). However, their explanations moved in different directions. The OBE respondent immediately referred to the Apartheid era and textbooks. The Waldorf respondent referred to a basic Anthroposophical principle, namely that of *the threefold social order*[2]. The literature review on human rights values underlying these two curricula (2.3.3) stated that human rights values were indeed supportive of the curricula. It is possible that the respondents had not yet thought about the concept *human rights values* in the context of their curricula before. Both agreed that it was a new concept to them and it is possible that they were caught off guard in this regard. The OBE respondent declared after the first interview that she had not heard of the Manifesto on Values, Education and Democracy (2001) before. On considering the respondents' ignorance concerning the facilitation of human rights values, together with the notion that human rights values are more frequently addressed outside of the curriculum (4.4.2.1), one finds another reason for the tendency to address human rights spontaneously. It could also be argued that the interview was a learning experience for the respondents because it prompted them to reflect on their practices with regard to facilitating human rights values within their specific curriculum contexts. During the interviews the respondents appeared to

[2] The *threefold social order* forms part of Steiner's' Anthroposophical theory. It holds the belief that the State should be viewed as a trinity rather than a unity. The trinity consists of three generic structures which should exist totally autonomously and should not be linked in any way, namely the spiritual structure (cultural life in general), the legal structure (man's life of rights) and the economic structure (production and management of goods and services). According to Steiner these three domains in the social organism should be linked to the great ideals of humanity, namely liberty (spiritual structure), equality (legal structure) and fraternity (economic structure) (Childs, 1991:4-5).

realise that they did not consciously attend to these values, but that they intuitively addressed them in their daily practices.

#### 4.5.2.3. The role of the educator

a. Responsibility to facilitate human rights values

In 2.3.1 the question raised in 1.2, namely *Should human rights values be facilitated across the curriculum or should experts in the field of values be appointed to facilitate human rights values?* was partly answered in a theoretical discussion on value driven curricula. This notion was further explored during the interviews. The educators both stated that they had a responsibility to facilitate values themselves (2.4.2.4.b; 2.5.2.4.b). The Waldorf respondent explicitly stated that she would prefer to facilitate human rights values herself in everything she did, including storytelling and the selection of theme material. The OBE respondent also stated in an informal discussion that it is not appropriate to appoint experts in the field of values to teach learners human rights values, since learners need to be taught human rights values across the curriculum. However, it seems that even though educators know that values education should form part of the curriculum, observations show that this does not happen in practice. It is possible that educators feel that it is sufficient to address principles, rules and norms underlying human rights values incidentally. With reference to the discussion in 2.3.2 it becomes evident that an educator's role is not only to address the principles, rules and norms inherent to human rights values, but that it is also his/her function to make them explicit in formal curriculum contents.

b. Educators reflecting on own practice

Moon (2000:157-158) provides several outcomes or purposes of reflection. The one especially relevant here is that *the purpose or outcome of reflection is learning or the production of further material for reflection* (*ibid.*). The respondents were asked if they ever reflected on their own practices (2.4.2.2.c; 2.4.2.4.d; 2.5.2.2.c.i). The question was asked because it might indicate to what extent educators contemplate contents and actions, and incorporate new insights to improve upon past contents and actions (this will be referred to as *progressional reflection*). However, it appeared that the respondents only reflected on the situations with which they were confronted (which will be referred to as *situational reflection*). In the OBE context, situational reflection involves the educator's reflection on the different classes he/she has every year, and adapting to the needs of that specific classes. In the Waldorf context, situational reflection manifests as a sort of flexibility regarding different

didactical- or facilitation-related aspects. Progressional reflection, in which the educator for example reflects on aspects that arose from the incidental curriculum, and follows up on such aspects to make them part of the formal curriculum, does not seem to take place.

#### 4.5.2.4. Facilitation strategies

a. Adapting to changes and dialogue

From the interviews it became evident that the respondents felt that facilitation strategies should be adjusted regularly to adapt to changes that transpire in the classroom and broader society, and to provide alternative viewpoints to learners. It was suggested by the respondents that the style or method one uses to facilitate human rights values should change to adapt to the ability or the ineptness of learners. It appears that certain external factors, such as the social background, age and abilities of learners are important considerations with regard to the selection of various facilitation strategies. The OBE respondent claimed that it was not necessary to change one's content to incorporate the facilitation of human rights values, while the Waldorf respondent claimed that one way of conveying human rights values was by revising one's contents. The Waldorf respondent maintained that one should also consider learners' viewpoints since these are very valuable. To accomplish this she recommended that one provide the opportunity for learners to express themselves. It might be argued that if learners are included in the process of finding apt material and strategies to convey human rights values, they participate in the process of socially constructing curricula and underlying epistemologies. It thus seems evident that dialogue should be promoted in the classroom context to provide for constant revising of facilitation strategies (2.4.2.2.b.ii; 2.4.2.2.c.i; 2.5.2.2.c.iii; cf. 2.4.2.4.a). Whether this ideal is in fact practiced is another question, which should at least be preceded by a thorough understanding of the concept dialogue (4.5.2.4.c).

b. Individual or societal needs

Another question asked was, *Are facilitation strategies today based on serving individual or societal needs*? This question was asked to clarify why educators tend to use certain facilitation strategies rather than others. It must be kept in mind that the question is not concerned with *what* needs should be attended to, but how these various needs influence facilitation strategies. The OBE respondent maintained that through her own experience individual needs appeared to be more carefully attended to now than previously in the educational milieu, but she did not know whether it was a firm fact that those individual needs

were being met. However, she did not exclude societal needs and stated that education actually attempts to address both individual and societal needs. The Waldorf respondent claimed that individual needs were mostly being addressed in the Waldorf context. Through observation one also finds that learners do tasks more individually in the Waldorf School, but that this does not exclude group work as a means to attend to societal needs. In the OBE school one finds more group work. It can be argued that due to their nature described in 2.3.2, human rights values must be facilitated both communally and individually. This might alleviate the tasks of educators in assisting learners to clarify human rights values within themselves, but also relative to the values of others.

c. Dialogue

Earlier it was stated that dialogue might assist educators in the process of developing a socially constructing curriculum on various levels. Such dialogue should be manifested among learners, between learners and educators, and educators among one another. It must be noted that during observations no constructive dialogue among learners, and among learners and educators, was perceived by the researcher. However, the interviews indicated that both respondents attached great value to dialogue. The one respondent maintained that through dialogue it was possible to perceive what values were important to learners. She also stated that without knowing what values are important to learners, one might not be able to bring about change in these individuals. Moreover, one might argue that dialogue is not constructive in nature if dialogue is only used to resolve issues and not to explore patterns and tendencies regarding values, such as human rights values, to enable transformation. In this regard Paulo Freire (in Morrison, 2000:125) states that *we must not engage in controversy, however, we must dialogue. Instead of engaging in controversy about the difference we must hold a dialogue about the difference.*

d. Facilitating human rights values across the curriculum

The respondents were also asked whether they thought it possible to facilitate human rights values to learners (2.4.2.4.b) and whether it should occur across the curriculum. The OBE respondent stated that human rights values would probably not be facilitated directly and that this would occur as the situation transpired. She also mentioned that incidents in (interpersonal) relationships might also provide an opportunity for the facilitation of human rights values. Yet again the notion of incidental facilitation of human rights values emerged, with no reference to including the facilitation of human rights values in the formal curriculum. She did however state that human rights values should be facilitated across the curriculum.

The Waldorf respondent stated that human rights values could be facilitated to learners as part of the curriculum, but that the age of learners (2.5) must also be taken into consideration (4.6.2). She felt that when learners are older one can introduce them to specific concepts regarding human rights values, but that they must first become familiar with the concept in practice. She maintained that addressing human rights values across the curriculum might also make them more meaningful to learners (2.5.1).

From the above it seems that these respondents realised the importance of the facilitation of human rights values across the curriculum, but that they possibly lacked the proficiency to make it happen. It was also possible that they were unfamiliar with the importance of facilitating human rights values across the curriculum and for that reason their responses to the interview and situations that occurred in practice were driven by intuition, and were therefore not based on experience.

e. Facilitation of human rights values by peers and educators

The OBE respondent claimed that human rights values might best be facilitated when learners critically engage with their peers as well as when an educator directly addresses this aspect (cf. 2.4.2.2.b.iii; 2.4.2.4.b). The former was addressed earlier, when it was stated that if learners are equipped with the appropriate values and expertise they might be vital mediators for human rights values. The latter notion of educators directly addressing human rights values does not seem to occur in practice, but it was argued towards the end of 2.3.2 that it also is necessary for educators to address human rights values, principles, rules and norms directly. This might take place in the context of dialogue between learners and educators to ensure a shared understanding of one another's inherent awareness of values. The Waldorf respondent agreed that learners might be apt mediators of human rights values, but mentioned that learners should also engage with human rights values in practical situations. This was addressed earlier by the Waldorf respondent when she said that if learners engage with human rights values in practical situations it might be more meaningful to them. Both respondents clearly rejected the notion of facilitating human rights values by means of a good textbook. It must, however, be noted that the Waldorf respondent never referred to a textbook. The reason is that their curriculum (Waldorf Curriculum, 1995:10) directly states that *Waldorf schools generally do not use textbooks for learning*.

#### 4.5.2.5. Social construction of the curriculum

a. Descriptive versus prescriptive curriculum

During the research process it became evident that there is a vast difference between an educator who is accustomed to working with a descriptive curriculum (an *open* curriculum, without specific contents underlying it) and one who is familiar with a prescriptive curriculum (2.5.2.2.a.ii). This notion also emerged during the interviews and informal discussions with the respondents and expert colleagues. Both the Waldorf Education context and the OBE context are supposed to operate as *open curricula*. Waldorf educators seem to cope with this notion quite well since this is the way it was always done in Waldorf Education. However, the OBE educator who participated in this study had not been trained according to the OBE philosophy. She seemed to struggle with the fact that the curriculum is now descriptive and does not provide detailed contents. If one considers the responses of respondents under the domain, socially constructed curriculum (the concept was elaborately described to them), this notion becomes conspicuous. The Waldorf respondent described the process of how curriculum contents are constructed reasonably succinctly and accurately. She also mentioned that one should be aware of the needs of both the learners and the community with the intention of incorporating these needs into one's curriculum. The OBE respondent found it more difficult to answer questions relating to the social construction of the curriculum and stated more than once during the interview that the questions she was being asked were difficult to answer (cf. 2.4.2.1). She again referred to textbooks to describe the process of curriculum reform in the school in which she was working.

b. OBE: Change of mind-set

The OBE respondent stated that everyone in the school decided to follow the *set* RNCS in 2003. She maintained that textbooks from the DoE were not available then and that they had to compile their own worksheets according to the curriculum guidelines. Presently textbooks are available and educators make use of them rather than generate their own worksheets. She stated at a later stage that it was easier to work with textbooks since formulating worksheets are very time-consuming. The OBE respondent also claimed that she could not really indicate whether their curriculum was socially constructed since it was *dictated to* them and that it was the responsibility of the educators to make it applicable to the situation. The role of the learner and/or the community and their needs was never mentioned during responses regarding social construction. She also seemed sceptical about the notion of socially constructing knowledge when she stated *I'm feeling very sorry for the*

*person who has to pull all of this together because ... there are such a lot of varied ideas.* Without taking the reason that educators were not being trained adequately for changing practices too far, it was evident that misconceptions regarding the OBE intended practices did occur and that this might have inhibited constructive change from taking place. The constant reference to textbooks might also be an ample indication that profound change had not yet occurred in that context.

c. Waldorf Education: socially constructing curriculum on micro-level

The Waldorf respondent stated that educators must work together to develop and construct curriculum contents, and that educators must be aware of the various needs of their own class and of the learners in general (2.5.1; 2.5.2.1; 2.5.2.2). She also maintained that values brought into the class might direct classroom practice. It therefore appeared that although educators would work together to construct knowledge, their own classroom situation would be a vital factor in making final decisions regarding constructed knowledge. An important aspect to bear in mind is that curriculum content in Waldorf Schools might be negotiated and initiated by various role-players, but that it should always be based on the principles of education postulated by Steiner. From the discussion and analysis of the interview with the respondent it was evident that the social construction of curriculum did occur in Waldorf Education practice on micro-level, as described in 2.5.2.1.

#### 4.5.2.6. General conclusions regarding interpretations and discussions of semi-structured interviews

The above aspects of identified domains that have been analysed, critically interpreted and discussed became apparent during the interview process. The interviews in many ways validated interpretations made regarding observations. It appeared, however, that respondents often responded to questions intuitively and that their responses were not always based on experience. It is also clear that dialogue among learners, among learners and educators, and among educators is imperative. Constructive dialogue seems to provide the best opportunity to inform educators on strategies to facilitate human rights values, and to give an indication of learners' own value awareness relative to that of others, and even possibly to initiate profound change in various situations. However, it was not clear whether critical constructive dialogue occurred in practice. It was also argued that, for learners to understand education as a human right, they need to be educated about human rights principles and values. It appeared that learners are possibly the most appropriate role-players in education to mediate human rights values among their peers.

Interpreted data will be triangulated in the next section.

## 4.6. TRIANGULATION OF SYSTEMATIC ETHNOGRAPHIC OBSERVATIONS AND SEMI-STRUCTURED INTERVIEWS

The notion of triangulation applicable to this research enterprise was described in 3.3.6. It must be noted that triangulation was not applied as a one-off exercise, but that it manifested throughout the research project in various forms. The analysis, interpretations and discussions of systematic ethnographic observation and semi-structured interviews also indicated that multiple methods have the propensity to validate data and confirm its reliability. It was the intention to triangulate data by discussing one or two issues regarding the research with other educators in the OBE and Waldorf Education settings to determine the reliability thereof. These educators are referred to as *expert colleagues*. Applicable aspects that derived from informal interviews held with the expert colleagues will briefly be discussed under the headings, OBE expert colleague (4.6.1) and Waldorf Education expert colleague (4.6.2). The idea is not to analyse identified issues again, but rather to determine whether some responses given by the respondents during the interviews, and perceptions of the researcher during observations, are indeed reliable.

### 4.6.1. OBE expert colleague

During the discussion with one expert colleague in the OBE school, the respondent maintained that respect received the most attention in that particular school, together with caring for one another (4.4.2.2.; 4.5.2.1.a). He referred to this notion as *the softness of the school*. He constantly highlighted the importance of the ethos of the school and stated that if human rights values were taught as part of the curriculum and not as part of the ethos of the school (as incidental situations) empathy for one another might not develop (cf. 4.4.2.1). It was, however, hitherto assiduously argued that it was not wrong to facilitate human rights values incidentally, but that the facilitation of these values should be pursued by conscious addressing them as part of the curriculum to develop an understanding among learners (and educators) regarding their human rights. It might also be argued that his statement regarding developing empathy was neither properly thought through nor adequately explained.

The respondent understood the concept *human rights values* as an academic interest that does not hold credence in practice. He too stated that he was not familiar with the concept

*human rights values* or the Manifesto on Values, Education and Democracy (2001). He explained that the school received many documents on a daily basis and that they could not possibly incorporate everything in their practices. The respondent asserted that some of the human rights values the researcher identified were in fact part of their school ethos (cf. 2.3.1).

Another expert colleague was used to provide the researcher with more insight into the notion of socially constructing a curriculum in the particular school context (4.5.2.5). She was also a Grade 5 educator. According to her, social construction did not occur in their school in the way the researcher had explained it. The reason she provided was that the curriculum guidelines were divided among all the educators of a specific grade, who then individually selected contents and worksheets to match up with the guidelines they had been given. The individual work of all the educators of that grade was then put together. The respondent also stated that they cooperated in selecting textbooks. The expert colleague's description of the process is similar to that of the respondent selected for this study, namely that the educator must *take what is given to them* (curriculum guidelines) *and make it more applicable* (by selecting matching contents).

### 4.6.2. Waldorf Education expert colleague

The Waldorf expert colleague stated that in her view, respect (4.4.2.2; 4.5.2.1.a), democracy and responsibility (4.4.2.4) are the most important values in the Waldorf School. She maintained that they did not necessarily refer to these values when dealing with learners but that they attempted to instil the principles of these values. When the researcher explained what human rights values entailed and asked the Waldorf expert colleague about human rights values, the respondent stated that they did not label these values as human rights values, but that they certainly attended to them in practice. She confirmed that the school addressed education as a human right, but did not explicitly teach learners about human rights (cf. 4.4.2.1). Once again this should be considered against earlier findings that indicated that if one desires to create a thorough understanding of human rights in learners, one should introduce them to human rights values and principles.

Regarding the social construction of knowledge, the expert colleague maintained that Waldorf educators selected their own contents based on Steiner's pedagogical principles (4.5.2.5.c). This seems to be in agreement with what the Waldorf respondent, selected for this study, stated in this regard. The expert colleague also stated that the main lesson (2.5)

adhered to by Waldorf Schools provided the opportunity for (human rights) values to be facilitated across various learning areas (4.5.2.4.d).

## 4.7. CONCLUSION

From the analysis of data it became evident that educators in Waldorf and OBE schools selected for this study, did not necessarily attend to human rights values consciously, although their curricula were, to varying degrees, driven by human rights values. It appeared that educators were not necessarily trained sufficiently to integrate human rights values into the curriculum content. The study also revealed that educators in these contexts argued intuitively about facilitating human rights values, mainly as a result of their lack of experience in this regard. It was suggested that human rights values be conveyed by means of dialogue. This might improve the receptiveness of various education role-players to accept human rights values. It was also mentioned that for learners to understand their rights they needed to understand the values and principles underlying human rights.

An important aspect to consider is that if educators facilitate human rights values as part of the curriculum in *good practice* situations, they also reveal their own perceptions regarding these values. Learners, however, construct their own perceptions with regard to the values to which they are exposed (cf. Veugelers, 2000:40) and this might contribute to their personal value awareness (2.3.2). It might be argued that if human rights values are not facilitated explicitly, this value awareness might not transpire.

The notion of educators being used to operate in a descriptive or a prescriptive curriculum framework also appears to have an influence on how human rights values are dealt with in content. It appears that if a profound change toward working with a descriptive curriculum and socially constructing curriculum content has not yet occurred, it might further hamper the emphasis on human rights values.

One can argue that to facilitate values explicitly, educators must use a variety of facilitation strategies that make provision for constructive dialogue. Since human rights values were seldom addressed explicitly during the study undertaken, some suggestions in this regard will be provided in the next chapter. This will be preceded by a discussion on the self-reflection and reflexivity done by the researcher. This process might provide an indication of how the researcher might have influenced or perceived the general research endeavours to arrive at certain conclusions.

# CHAPTER 5

# CONCLUSIONS, SELF-REFLECTION AND REFLEXIVITY, AND RECOMMENDATIONS

## 5.1. INTRODUCTION

The aim of this empirical research enterprise was to provide a departure point for acquiring theoretical insight regarding the facilitation of human rights values as a means to rethink and redefine values education in South Africa. Waldorf Education and OBE were used for this study, since both of these education models underline human rights values in their respective curricula. The study might also be cited as an attempt to explore *good practice* scenarios to provide insight into the questions posed regarding the facilitation of human rights values.

In this final chapter the focus will be on the following:

- a summarised overview of the research findings;
- a discussion on the self-reflection and reflexivity of the researcher;
- recommendations based on this study;
- several limitations revealed throughout the study;
- issues to be dealt with in further research endeavours; and
- a short conclusion.

## 5.2. OVERVIEW OF STUDY

In **Chapter 1** the notion of human rights values, as a means to assure social justice and to assist in redefining values education, was explored. Issues concerning the ways in which human rights values were attended to in the RNCS (2002) and the Waldorf Curriculum (1995) documents, and how educators facilitate these values in classroom situations, were accentuated.

### 5.2.1. Theoretical findings

In **Chapter 2** OBE and Waldorf Education philosophies, theories and practices were explained and explored against the background of paradigmatic and post-paradigmatic curricular frameworks with reference to the socially constructed curriculum theory (2.2; 2.4; 2.5). This means of exploring OBE and Waldorf Education models provided the necessary theoretical insight to explore further how human rights values were addressed in practice. Several theoretical findings will be discussed below.

#### 5.2.1.1. Emancipatory and post-paradigmatic frameworks as departure points for facilitating human rights values

Exploring practices as described above revealed that human rights values could probably best be facilitated within an emancipatory paradigm and a post-paradigmatic framework (2.3). The reason might be that the methodology and ontology required for the facilitation of human rights values, corresponds to the methodologies and ontologies underlying the emancipatory paradigm and post-paradigmatic framework. Both the emancipatory paradigm and the post-paradigmatic framework highlight the importance of critically engaging in dialogue to create meaning (2.2.1.3.b.ii; 2.2.2). This means of constructing meaning also entails self-reflection. These frameworks promote interdisciplinary learning in which the role of educators is explained as mediators and facilitators. The empirical findings revealed that human rights values might effectively be facilitated by means of dialogue (4.5.2.4.a; 4.5.2.4.c), with elements of self-reflection that involve both the educator and the learner (4.5.2.3.b). It further became evident that human rights values should be facilitated across the curriculum. The educator should enable the learner to assist in facilitating and mediating human rights values by equipping them with the necessary competencies and values (cf. 4.5.2.4.e). In brief, it appears that if human rights values are to be facilitated lucratively in OBE and Waldorf Education contexts, an emancipatory paradigm and/or a post-paradigmatic framework might provide the most appropriate departure point regarding philosophically grounding these education models. These frameworks are also apt for the development of socially constructed curriculum epistemologies.

#### 5.2.1.2. Facilitation and manifestation of human rights values

The literature study on human rights values revealed that all educators have the responsibility to facilitate human rights values across the curriculum (2.3.1). It was however questioned, and will be attended to in 5.2.2, whether educators in general were trained

adequately to address human rights values across the curriculum (2.3.2). A hypothesis was made at the end of the literature study to direct empirical research activities. It was hypothesised that if human rights values are not at some stage facilitated explicitly by means of formal curriculum contents, and are facilitated only by means of the hidden or incidental curriculum, the learners' inherent value cognition might not transform into a conscious awareness that has the potential to transpire into noticeable (and lasting) transformation.

#### 5.2.1.3. Using dialogue to facilitate human rights values

It became evident that OBE educators might probably facilitate these values effectively when enhancing critical, constructive dialogue and participation in schools; when they role-model particular values; when they instil a culture of human rights awareness; and rethink the culture and organisation of schools and the curriculum to incorporate values education. Regarding Waldorf Education and its specific methodology, it appears that storytelling and other creative facilitation strategies; role-modelling; cultivating open dialogue; and maintaining a culture of critical and creative thought processes might be the most effective ways to facilitate human rights values. The recommended means to facilitate human rights values should not be seen as the ultimate, but rather as a theoretical suggestion to assist in addressing the issue of facilitating human rights values. Interesting to note is that all these facilitation strategies require dialogue of some nature. It seems, however, that in order to establish a culture of dialogue it is of utmost importance that the concept *dialogue* must be redefined with the intention that everyone engaging with the term understands, by definition, what is meant by it.

#### 5.2.1.4. Curriculum documents and the facilitation of human rights values

It also became apparent that both the RNCS (2002) and the Waldorf Curriculum (1995) address human rights values in their respective documents (2.3). The OBE context provided numerous strategies to assist educators in the facilitation of human rights values by means of the Manifesto on Values, Education and Democracy (2001). The Waldorf Curriculum (1995), on the other hand, did not provide additional assistance to educators to facilitate human rights values, but only addressed human rights values in their curriculum. However, the empirical findings to be discussed in 5.2.2 indicated that there are very few disparities in the ways in which human rights values are facilitated in these two contexts.

The documented Waldorf Curriculum (1995) appears to be adhered to thoroughly and it might be assumed that this is because educators in this context are trained adequately in the

philosophy and theory of Waldorf Education. The documented RNCS (2002) with its numerous supportive documents named in Section 1.2, however, does not seem to be so comprehensively adhered to. It might be that since educators are not adequately trained in the philosophy and theory of OBE they do not know how to interpret these documents properly. Based on the above, one might question the value of numerous documents if basic knowledge of what is expected is not first conveyed. This notion of a lack of knowledge to interpret documents might also to some extent provide an explanation for Asmal and Wilmot's (2002) concern regarding the wide gap between constitutional mandate and social reality (1.2).

**Chapter 3** provided a discussion on the methodologies and methods most apt to address the issue(s) anticipated. This discussion included the elucidation of the empirical, qualitative and ethnographic design, with its elements of self-reflection and reflexivity (3.2). Furthermore, the research methods were discussed in more detail so as to justify the use thereof in the particular study (3.3). In this chapter ethical concerns that might have arisen in social research were also attended to (3.4).

### 5.2.2. Empirical findings

**Chapter 4** provided the presentation of data, the analysis, critical interpretations and discussions of the data. Several key empirical findings from this chapter will be concentrated on next.

#### 5.2.2.1. Facilitation of human rights values as incidental endeavours

The systematic ethnographic (4.4.2) observations revealed that the facilitation processes regarding human rights values in the OBE and the Waldorf contexts were very similar. In both contexts human rights values were attended to incidentally and not as part of the formal curriculum content. The human rights values that were addressed and the frequency with which these values were addressed seem to differ slightly. The latter difference is probably the result of the two education models' particular philosophies, histories, and present natures as described in 4.4.2.6.

#### 5.2.2.2. The challenge of educator training

As partly mentioned in 5.2.1.4, it was perceived that these educational contexts are similar in practice, despite the fact that OBE has a document to direct the process of facilitating human rights values, while Waldorf Education has none. This notion leads to a fascinating question, namely: Why does OBE, with its very structured processes regarding the facilitation of human rights values, continue to perform inadequately when it comes to the facilitation of human rights values? The research conducted appears to answer this question. The notion of educators being poorly trained within the OBE philosophy and methodology might provide a possible reason – and undeniably not the only reason – for human rights values to be inadequately facilitated. Since it was argued that Waldorf educators appear to be more adequately trained in the Waldorf philosophy and methodology; one might assume that supportive documents and additional training might assist Waldorf educators to facilitate human rights values more effectively.

#### 5.2.2.3. The value of reflection for education practice

From the semi-structured interviews (4.5.2) one could perceive that participants in both contexts predominantly attended to interview questions intuitively, thus stating what they thought would be the best practices regarding facilitation of human rights values, and not stating what they knew works in practice. It might be interpreted that the participants (educators) were not reflecting on their practices regarding facilitation of human rights values (4.5.2.3.b), hence no pensive action occurred and therefore one can argue that they relied on intuition (4.5.2.2.c).

#### 5.2.2.4. Changing mind-sets

It also appears that the OBE respondent had not yet made a conscious change in her mind-set toward the philosophy and theory underlying OBE. The philosophy and theory of OBE sometimes seemed to be confusing to the OBE respondent due to her limited knowledge of this philosophy and theory. In contrast, the Waldorf educator was very familiar with the philosophy underlying Waldorf Education. She constantly referred to Anthroposophical principles, which are fundamental to the Waldorf Education system. This notion was also explored theoretically in 2.5.1 and 2.5.2.1. This phenomenon might also explain to some extent why the Waldorf respondent responded with more confidence during the interviews than the OBE respondent.

### 5.2.3. Concluding findings

The aims of this study, set out in 1.4, were addressed in this thesis as a means to deal with the initial research question. It was explained how human rights values are addressed in the RNCS and Waldorf Curriculum, and ways in which this issue might be attended to in practice were proposed. The methods used by educators in addressing these values in practice were also considered. Recommendations on how educators might improve upon their own practices will be provided in Section 5.4. The researcher's self-reflection and reflexivity regarding the research process will be discussed next. This will be done to indicate how the researcher might have influenced the recommendations made, but also to provide a retrospective view of the researcher's experiences and assumed positions regarding the particular study.

## 5.3. SELF-REFLECTION AND REFLEXIVITY

The researcher compiled a complete research journal that was used to assist her in clarifying her own position towards the research process that was undertaken. It assisted the researcher in being consciously aware of possible subjective notions that might influence the research and thus also in being more accountable towards the research conducted. The research journal consists of:

- a description of the thoughts and processes concerning the initial research ideas, question(s) and designs;
- an outline of the process of gaining access to schools and difficulties in this regard;
- observations on experiences the researcher had during the formal research activities, as well as notes on unstructured interviews;
- ideas on the methods used, the literature and the reporting process; and
- reflections on her own strong and weak points.

The research journal is not included in this thesis since it is personal and frank in nature, and not suitable to be published.

Three notions that became evident during the self-reflection and reflexivity on the research process that transpired hitherto will subsequently be discussed. These notions will include the researcher's stance as being an insider and/or outsider; the variation in literature and its influence on what the researcher perceived; and a short indication of reflection regarding

some methods used. Although self-reflection and reflexivity have been described in detail in 3.2.4, it is necessary to note that it is not only an attempt to position and clarify the self of the researcher in the research process, but also to promote accountability and responsibility regarding the entire research endeavour (cf. Skeggs, 2002:369).

### 5.3.1. The researcher's stance as being an insider and/or outsider

It seems necessary to state that the researcher was initially an outsider to Waldorf Education. Through being a passive ethnographic researcher, the researcher became more familiar with this approach. The researcher spent extra time at the Waldorf School, not conducting formal research, but only observing practices, in order to become accustomed with the Waldorf approach to education. The school's educators, and even some parents, were very pleased and grateful that someone was interested in researching Waldorf practices. They included the researcher in all school activities as well as in their Anthroposophical study group. Throughout the process, the researcher became more of an insider to this approach to education. However, the researcher could be seen as an insider to the OBE approach based on her training and prior practical experiences in the OBE approach. For that reason less additional time was spent in OBE practice prior to the formal research enterprise. The notion of being an insider in the OBE approach and becoming an insider in the Waldorf approach should be considered since it might have had an influence on the validity of the data analysis. Maintaining close relationships with respondents assisted the researcher in discussing several interpretations made to verify the correctness of the data analysis (3.3.2).

### 5.3.2. The variation in literature and its influence on what the researcher perceived

Literature cited in general was more critical toward the OBE approach; while literature toward the Waldorf approach was mainly introductory (5.5.1). This might have influenced the way in which the researcher theoretically perceived these models. Since the researcher was constantly mindful of this dilemma, she in fact eliminated the possibility of promoting one approach to education above the other. It should also be stated that the point of departure was not to promote any education model above the other or to compare them, but to explore these education models on the same theoretical and philosophical premises.

### 5.3.3. Some notes on the research methodology and methods

The Waldorf respondent stated that *it doesn't feel like you're doing research*. This was received as a huge compliment, especially in view of the ethnographic undertone intended for this study. The researcher did however find that it is difficult to remain a complete observer, since the environment could easily draw one in. Due to the short period of actual observation, this problem was greatly eliminated.

Subjectivity regarding the researcher's interpretations of data and overall experiences comes into question when qualitative research was conducted. The researcher endeavoured to provide three aspects that might have influenced her in the analysis of the data. It must however be noticed that by means of triangulation (4.6) she attempted to some extent to eliminate subjectivity from both the researcher and the participants. It can also be mentioned that self-reflection and reflexivity provided the researcher with the opportunity to reflect and to become aware of the possible biases she might have encountered. This awareness became a conscious notion that was always considered during the research activities as an attempt to become more *objective*, with due observance that one can never be entirely objective.

## 5.4. RECOMMENDATIONS

Suggestions to enhance the process of facilitating human rights values, that originated from the research conducted, will be explained in this section. These recommendations and its possible implications must be viewed against Carl and De Klerk's (2001:31) advice, namely that instead of only highlighting particular values of importance in curriculum activities, the process (and success) thereof should also be explored. The recommendations are not context specific in the sense that they are meant for either the OBE or the Waldorf Education models, but are general suggestions as to improve practices in general.

### 5.4.1. Facilitating human rights values by means of incidental events

The research outputs of this study revealed that if educators are to assist learners in the development of an understanding of their rights and the rights of others, educators need to inculcate human rights principles and values. Educating learners in such a manner might also lead to noticeable transformation regarding learners' value cognitions. This necessitates that human rights values be formally included in curriculum contents in such a

way that learners are given the opportunity to relate their and their peers' existing values, principles, rules and norms to possibly more abstract human rights values. The process of relating values might have the propensity to assist educators in nurturing a value language among learners. Such a value language might also be supportive in establishing a culture of constructive critical dialogue.

To achieve the above, educators might, for example, commence by using the opportunities in which human rights values were incidentally addressed. Progressional reflection might assist them in incorporating human rights values into future curriculum contents. Thus, if a human rights value is addressed incidentally, the educator might make a note of it and consider it when selecting contents in the future. When she addresses the particular value in the formal curriculum she might even refer to the incidental situation that occurred, considering the circumstances in which it occurred with sensitivity. In this way she creates a solution to a problem and creates an opportunity to address an abstract concept within an authentic context. Educators should therefore facilitate human rights values by starting with aspects with which learners are familiar (rules, norms, principles or other values – abstract concepts) and then move towards facilitation of less abstract concepts.

### 5.4.2. The importance of respect

From the research done it became evident that the human rights value, respect, is given much attention in education practices. The promotion of respect might assist in resolving cultural distinctions when viewed in the light of human rights (Morrison, 2000:130). Respect must, however, transpire on all three generic levels as discussed in 4.5.2.1.a. This might especially assist educators in facilitating this value from a very young age. It is thus recommended that special care be taken to include respect to assist educators in facilitating respect in the beginning stages of making learners aware of diversity by means of human rights values education.

Respect seems to be an easy human rights value with which to start the process of facilitation, since it could be made authentic in a variety of ways understandable to very young learners (7 years old and younger) depending on the social contexts. Educators might start with respect for oneself, given that it is often suggested that facilitation strategies applicable to teaching-learning experiences for very young learners should start with the *self* of the learner. Then, respect for the environment might be made explicit, since young learners are usually quite aware of the physical environment in which they find themselves.

If this working order is accepted the educator might lastly move to respect for others, since this form of respect becomes more abstract to the being of a young learner.

### 5.4.3. Human rights values across the curriculum and beyond the curriculum

Facilitating human rights values in formal curriculum contents should not be a once-off endeavour, but should consistently occur in all learning areas. The pervasive nature of human rights values also seems to make it apt for facilitation in a variety of learning areas. Smith and Montgomery (1997) provide several examples and strategies, based on elaborate research done, of how values – and one can include human rights values – might be included in formal curriculum contents. They argue for a shift away from a compartmentalised perspective regarding the facilitation of values, to an inclusive approach that transpires across all learning areas. Such an approach will depend profoundly on a curriculum based on social construction in order to assist educators in understanding how values might be included in the learning areas for which they are responsible, as well as the learning areas of others.

For education to become an activator of human rights values, it must make use of its human resources, which includes learners. Using learners to assist in the facilitation of human rights values might provide the opportunity for human rights values to be promoted beyond mere curriculum contents. If learners are thus equipped with a value language that forms part of their being, it might assist in cultivating an awareness of human rights values among themselves and their peers which might have the propensity to facilitate an understanding of diversity.

### 5.4.4. Clarifying dialogue before engaging dialogically

Prior to an attempt to engage dialogically, it is necessary to clarify what is meant by the concept *dialogue*. This might enhance a mutual understanding and assist in defining roles of role-players in education. When constructive critical dialogue is used to facilitate human rights values, it provides an opportunity for educators and learners to negotiate their understandings of human rights (cf. Morrison, 2000:125). It is suggested that human rights values be facilitated dialogically, preceded by an illumination of the concept. Providing examples of how dialogue could be used as facilitation strategy requires more extensive research. What did however become evident from this study is that educators should engage in progressional reflection so as to transform the teaching-learning experiences that they offer to learners into conscious dialogical activities.

### 5.4.5. Educators' training

This recommendation deals with pre-service and in-service training of educators, which came into question a number of times in this thesis (4.4.2.1, 4.4.2.6; 5.2.1). Examples of what might be included in these training endeavours are provided subsequently. Carl and De Klerk's (2001:31) suggestion, which states that educators should be trained to incorporate values education within curriculum activities, is supported. This also includes training educators in understanding the complexity of human rights values and assisting them to transform incidental situations into useful situations to promote an authentic training in human rights values. Educators should be made aware of the importance of reflection and how this might assist them in their professional capacities. They should also be assisted in how to incorporate human rights values in their particular learning areas to assure that it transpires across the curriculum. Educators should be made aware of the fact that learners should also have a role in the process of facilitating human rights values; but that they still have the main responsibility of facilitating these values and that they are held accountable for this responsibility. This will require that educators be equipped to assist learners to begin facilitation and mediation of human rights values themselves. Lastly, educators should be informed as to the use of respect and dialogue as departure points for sustaining human rights values education.

### 5.4.6. Social construction of curricula

Finally, it is recommended that educators be made aware of the contribution the social construction of the curriculum might make to their practice. This awareness process might also occur during pre-service and in-service training of educators. Being informed about the social construction of the curriculum might assist educators who are not familiar with a descriptive curriculum, to become accustomed to it. Engaging socially constructively might enhance the participation of various role-players in education. This engagement and participation might also contribute to the formation of a change in the mind-sets of these role-players in order to promote transformative initiatives. Such a change of mind-sets might also, for example, empower educators in understanding the values and content they might be expected to facilitate and to provide an environment in which what they are subjected to (values and content) can be challenged.

## 5.5. LIMITATIONS OF THE STUDY

Several limiting factors emerged from this study. They will be discussed under the following headings:

### 5.5.1. Literature

The literature that was available on critical questioning of the Waldorf approach based on empirical and non-empirical studies was limited, whilst much literature, both empirically and non-empirically-based, was available that criticised the OBE approach (Jansen, 1998; Mason, 1999; Carl & De Klerk, 2001; Waghid, 2001; Botha, 2002; Cross et.al., 2002; Breidlid, 2003; Graham-Jolly, 2003). This factor caused some difficulty concerning the exploration of these education theories and practices against particular backgrounds, i.e. paradigmatic and post-paradigmatic frameworks. The majority of the books that were consulted in an attempt to become familiar with the Waldorf approach were only introductory (e.g. Childs, 1991; Blunt, 1995; Maher & Shepherd, 1995). Likewise, journal articles on the Waldorf approach did not endeavour to criticise the approach but only to share experiences gained from it (e.g Barnes, 1991; Easton, 1997; Nicholson, 2000).

### 5.5.2. Research scope and time available

The scope of the research study conducted for this thesis and the time available might also be considered a limiting factor. A longer period of time might have provided the opportunity to utilise more *good practice* school scenarios (cf. 4.4.2). It must, however, be kept in mind that there are not many Waldorf Schools in the particular geographical environment. This has the potential to further complicate research endeavours in this regard (cf. 3.3.2.). Gerson and Horowitz (2002:219) suggest that to determine if patterns that occurred in observations and interviews are organised and recurring or merely a reflection of the particular situation, one should engage in a second round of the same study. However, it was neither possible to repeat this research due to time limitations, nor necessary to do so, since the research aimed at further exploring conceptual findings and hypotheses in *good* practical contexts.

### 5.5.3. Respondents' limited knowledge regarding concepts under investigation

Despite the fact that the researcher had defined intricate concepts underlying the study for the benefit of the respondents (4.5.1), the researcher became aware of the respondents' ignorance of certain basic concepts under investigation. One such concept is curriculum. One respondent constantly referred to textbooks when curriculum-related questions were asked during interviews (4.5.2.1.a). Another concept that was briefly attended to during the interviews was dialogue. The researcher realised that respondents attached various meanings to dialogue, and thus it is suggested that this concept be redefined and clarified in education circles (5.2.1).

## 5.6. ISSUES FOR FURTHER RESEARCH

From the research done for this thesis the following suggestions for further research activities became evident:

### 5.6.1. Interdisciplinary research regarding the concept *human rights values*

On perusing existing literature, it has become evident that the field of human rights values is in many ways unexplored and remains undeveloped. Interdisciplinary research endeavours might prompt new insights regarding this concept. Such research endeavours should entail both empirical and non-empirical studies. Due to the complex nature of individuals with whom research is conducted regarding human rights values, it appears that qualitative research events might be more incisive (cf. Du Preez & Roux, 2005).

### 5.6.2. Dialogical approach

From this research study it became evident that dialogue might be a good means to negotiate human rights values so as to transform the universal nature of human rights values into a communal nature, apt for the social context in which it is placed. It, however, seems necessary to first engage in research to clarify the use of a dialogical approach in facilitating and mediating human rights values in diverse cultural and religious environments It seems that in many instances dialogue is not viewed as constructive or critical in nature, but as mere interaction between individuals and groups. Such a fallacy regarding the concept dialogue might only be attended to, based on good research and intervention.

### 5.6.3. Researching the Waldorf approach to education

It was also noticed that research into the Waldorf approach in general does not occur to a significant degree. Researchers in education should perhaps critically engage with the Waldorf approach on various levels. This might bring about new insights toward existing education practices, but might also assist those involved in Waldorf Education in adapting practices apt for various circumstances.

### 5.6.4. Learners' cognitive tolerability towards human rights values

Concerning the field of educational psychology, it might also be interesting and helpful to engage in research that might reveal factors influencing learners' cognitive tolerability (or lack thereof) to gain knowledge of human rights values.

### 5.6.5. Human rights values intervention programme and assessment

An intervention programme might be developed and applied with regard to the facilitation of human rights values. Such a programme might contribute to changing practices regarding the facilitation of human rights values. It might also be applied to assist and develop adequate assessment practices regarding the facilitation of human rights values, since the assessment of values appears to be a complex task.

## 5.7. CONCLUSIONS

The nature of the emancipatory paradigm and post-paradigmatic framework make them appropriate as philosophical departure points regarding the facilitation of human rights values. From the research conducted, it appears that in some educational settings educators have not yet made a change of mind-set regarding the inclusion of human rights values and dialogue. It was also revealed that in many instances this change of mind-set was hampered because some educators were unfamiliar with the philosophies and methodologies to which they adhered. It also seems that because educators often do not reflect, and therefore do not take action, incidental events do not result in conscious teaching-learning experiences. Learners, as part of the educational sector's human resources, might become arbiters of human rights values provided that they are equipped with the necessary value language and critical constructive dialogical competencies. It also seems that a shift toward the social construction of curricula might assist educators in

dealing with descriptive curricula. Such a shift might validate learning and facilitation experiences to become more beneficial to educators and learners.

From this study it became evident that human rights values might be an appropriate means to redefine values education, provided that the facilitation of human rights values are based on suitable theoretical and philosophical premises; and that those held responsible to facilitate such values are assisted in this task in practice.

# APPENDICES

# APPENDIX A

## Letter to schools and the Department of Education

18 February 2005

Dear Sir/Madam

Request for permission to do research at School X

I hereby request permission for Ms Petro du Preez to do empirical research at the School X.

Ms Petro du Preez (student number 13186906) is an enrolled MEd student (full thesis) in the Department of Curriculum Studies at the University of Stellenbosch. The title of the thesis is *Facilitating human rights values across outcomes-based education and Waldorf Education curricula.*

It is envisaged that Ms Du Preez's empirical research will be conducted in two schools in the Western Cape and that it will focus on two different education models: the Outcomes-based and the Steiner (Waldorf School) education models. Two grade/class 5 classes, one English class in a government school and one class in a Waldorf School in the Western Cape, have been chosen for this study.

Since it is necessary to observe learners mainly with the same teacher in order to describe the way in which human rights values are conveyed in the two educational contexts, 11-year-old learners have been chosen because of the nature of their school day: they spend most of their time with one teacher in the same class.

Ms Du Preez would like to conduct her research in School X, as it fits the school profile demanded by the research project. All observations and reports will be handled within the ethical rules of research set by the University of Stellenbosch, which stress issues like respect for anonymity and the voluntary participation of the schools and the teachers involved. There will be no interference with the school activities or the curriculum.

Ms Du Preez's research is part of an international research programme (South Africa and the Netherlands), which will involve a panel of post-graduate students. Her research and data analysis will help shape the curriculum of pre-service training programmes for teachers at tertiary institutions.

I hope that you will be able to accommodate Ms Du Preez, and I thank you for your assistance in this regard.

Sincerely

Prof Cornelia Roux
(Supervisor)

# APPENDIX B

## Letter received from the Department of Education

Miss Petro du Preez
University of Stellenbosch
Private Bag X1
MATIELAND
7600

**Dear Miss P. du Preez**

**RESEARCH PROPOSAL: FACILITATING HUMAN RIGHTS VALUES ACROSS THE GRADE/CLASS 5 CURRICULUM: A COMPARATIVE STUDY.**

Your application to conduct the above-mentioned research in schools in the Western Cape has been approved subject to the following conditions:

1. Principals, educators and learners are under no obligation to assist you in your investigation.
2. Principals, educators, learners and schools should not be identifiable in any way from the results of the investigation.
3. You make all the arrangements concerning your investigation.
4. Educators' programmes are not to be interrupted.
5. The Study is to be conducted from **19th April 2005 to 24th June 2005.**
6. No research can be conducted during the fourth term as schools are preparing and finalizing syllabi for examinations (October to December 2005).
7. Should you wish to extend the period of your survey, please contact Dr R. Cornelissen at the contact numbers above quoting the reference number.
8. A photocopy of this letter is submitted to the Principal where the intended research is to be conducted.
9. Your research will be limited to the following schools: **School X and School Y in Stellenbosch**.
10. A brief summary of the content, findings and recommendations is provided to the Director: Education Research.
11. The Department receives a copy of the completed report/dissertation/thesis addressed to:

    **The Director: Education Research**
    **Western Cape Education Department**
    **Private Bag X9114**
    **CAPE TOWN**
    **8000**

We wish you success in your research.

Kind regards.

Signed: Ronald S. Cornelissen
for: **HEAD: EDUCATION**
**DATE: 19th April 2005**

# APPENDIX C

## Ethical code signed by researcher and respondents

**STELLENBOSCH UNIVERSITY**
**CONSENT TO PARTICIPATE IN RESEARCH**

**Facilitating human rights values across the Grade/Class 5 curriculum: A comparative study**

You are asked to participate in a research study conducted by Petro du Preez, from the Department of Curriculum Studies at Stellenbosch University. The research results of this study will be made public in the form of a Master's Degree dissertation. You were selected as a possible participant in this study because the profile of the school at which you teach met the research question and your headmaster suggested you as a possible participant.

### 1. PURPOSE OF THE STUDY

The study is designed to assess the ways in which human rights values are addressed in the RNCS and Waldorf curricula, and how teachers facilitate these values in classroom practice.
The main objectives of the research to be undertaken, among others, are:

- to identify the ways in which human rights values are dealt with in OBE and Waldorf Education models, as well as the differences or similarities in the way human rights values are accommodated in the two education models;
- to observe the way in which teachers facilitate human rights values within the two models; and
- to perceive whether the different facilitation strategies practised in the selected classrooms are linked to the underlying theories of the education models in the two contexts.

### 2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

- Allow the investigator to observe some lessons you present.
- Participate in two semi-structured interviews.

### 3. POTENTIAL RISKS AND DISCOMFORTS

The study to be undertaken will not provide any potential risks or discomfort to the participant.

### 4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

The participant will not necessarily directly benefit from the research. The school will, however, receive a copy of the Master's thesis which might be used to improve overall practice in school environments. The research output may also be used to improve the practice in schools not used in the study.

### 5. PAYMENT FOR PARTICIPATION

No payment will be made to participants of this study.

## 6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Information will not be released to any other party for any reason.

The audio taped or transcribed data can at be reviewed by the participant any stage during the research process. Tapes will be destroyed as soon as they have been transcribed by the investigator.

*In the dissertation the schools and relevant participants will be referred to as: school A/B in context A/B with teacher A/B.*

## 7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

## 8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact Prof Cornelia D Roux (supervisor of the study) at 021-808-2288.

## 9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, please feel free to ask the supervisor of this study, Prof Cornelia D. Roux.

## SIGNATURE OF PARTICIPANT

The information above was described to me by Petro du Preez in English and I am in command of this language. I was given the opportunity to ask questions and these questions were answered to my satisfaction.

I hereby consent voluntarily to participate in this study. I have been given a copy of this form.

_____

***Name of Participant***

_____ 1 June 2005 & 15 June 2005

***Signature of Participant*** ***Date***

## SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to the abovementioned participant. She was encouraged and given ample time to ask me any questions. This conversation was conducted in English and no translator was used.

_____ 1 June 2005 & 15 June 2005

***Signature of Investigator*** ***Date***

# APPENDIX D

## Situation analysis

Date: 19/05/2005

***SCHOOL PROFILE***

Town: Stellenbosch

School: OBE

Is it a government school, independent school, private school?

Is the school situated in a high, medium, low income community (socio-economic status)?

Is it a multi-religious / multi-cultural school? Yes ✓ No □

Main instruction language at school: English

***CLASSROOM AND LEARNER PROFILE***

Grade: 1 □ 2□ 3 □ 4 □ 5✓ 6 □ 7 □ 8 □ 9 □ 10 □ 11 □ 12 □

Approximate age of learners: 10-11 years old

Main instruction language specific classroom: English

Is it the same as their first language? Mostly; a few have Afrikaans as first language

***TEACHER PROFILE***

Approximate age of teacher: approximately 40

Years of teaching experience: approximately 10 years – 3 years at present school

Qualifications: Qualified foundation phase teacher

Date: 07/06/2005

***SCHOOL PROFILE***

Town: Stellenbosch

School: Waldorf

Is it a government school, independent school, private school?

Is the school situated in a high, medium, low income community (socio-economic status)?

Is it a multi-religious / multi-cultural school? Yes ✓ No □

Main instruction language at school: English

***CLASSROOM AND LEARNER PROFILE***

Class: 1 □ 2□ 3 □ 4 □ 5✓ 6 □ 7 □ 8 □ 9 □ 10 □ 11 □ 12 □

Approximate age of learners: 10-11 years old

Main instruction language specific classroom: English

Is it the same as their first language? One third of the class are Afrikaans-speaking

***TEACHER PROFILE***

Approximate age of teacher: approximately 40

Years of teaching experience: more than 10 years overall – 6 years at present school

Qualifications: Qualified as a *state teacher* and practised it for a few years, and afterward got qualified as a Waldorf teacher

# APPENDIX E

## Example of the observation schedule used

School: _____

Grade/Class: 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

***OBSERVATION SCHEDULE NO.:____***

Human right value addressed: _____

Done as part of the curriculum (formally) or not (incidentally): _____

Context in which it was addressed (subject, lesson hour, etc.): _____

_____

_____

_____

_____

Method of transmission (did the teacher or a learner address it, what teaching method did the teacher use, etc.): _____

_____

_____

_____

What was the reaction (of teacher or learner(s)) during this time? _____

_____

_____

_____

Other/Informal interpretation: _____

_____

_____

_____

# APPENDIX F

## Certificate for language editing

Ella Belcher
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Member of the SA Translators' Institute

## DECLARATION

Language editing of Master's thesis

**FACILITATING HUMAN RIGHTS VALUES ACROSS OUTCOMES-BASED EDUCATION AND WALDORF EDUCATION CURRICULA**

candidate
Petro du Preez

It is hereby declared that this thesis was properly language edited by Mrs E Belcher.

E. Belcher

Stellenbosch
9 September 2005

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